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EARLY EUROPEANS

Lapps, Alpines, Lesghians, Semites,
Hamites, Gutti, Kelto-Phoenicians;
Satem Indo-Europeans and the
Formation of the Kentum Group.

By

William Siegel

There is some value in our unfulfilled desire for the bygone. We owe it only to this longing that so many fragments have been saved and pieced together by an indefatigable thirst for knowledge.

Jacob Burckhardt

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PREFACE

The customary theories about the origin of the Indo-Europeans are unsatisfactory. Almost every pertinent explanation is marred by neglect of the roles played by Paleo-Asiatics, Caucasians, Semito-Hamites, Satem Indo-Europeans and others in the formation of the European nations. The part played by the Paleo-Asiatics is here exemplified by the Kets (Yenisei-Ostyaks). The Caucasians are represented only by the Lesghians.

Many have located the cradleland of the Indo-Europeans in the northernmost Europe, even in mountainous regions covered with snow and ice. Such notions have unfavorably influenced numerous great works of first rate scholars. Likewise hypotheses as to large westward migrations of Indo-Europeans from remote Asiatic regions do not lead to fruitful results.

This study is devoted only to a segment of the ancients of the European population. I am aware of the fact that the description of the Satem group in chapter 26 is much too brief; it can serve only to facilitate the understanding of some of the other chapters. The expression Satem(s) is defined at the beginning of Chapter 27, p. 101.

LAPPS, ALPINES AND LESGIANS

I

THE LAPPS

Kulnasaz, little reindeer mine,
Let us hurry, let us fly,
That we reach our goal in time.
Many swamps are still ahead
No songs left to pass the time.

1

Kaarló Hildén, in his study on "The Racial Composition of the Finnish Nation," says that the Lapp race is utterly different from other European races. We will see that the Lapps were and still are a very European, though stunted people. Exposed to outside influences of anthropological and technological nature, the Lapps became an impressingly mixed people. A heterogeneity of an earlier date is demonstrated by the fact that low skulls prevail and triangular faces are absent among the northern Lapps while the Southern Lapps are high-skulled and their faces pear-shaped. (1) In spite of this difference, Hildén tried to give a general description of the Lapp peoples. He describes them as follows: their body is very short and slight but brawny, their skin is brownish, the eyes are dark and narrow in cut, the cheek arches broad with prominent cheekbones, the beard sparse, the skull very short and broad, and therefore representing the most brachycephalic type in Europe. (2)

The Lapps live today in the northern districts of Norway, Sweden, Finland, and in the western parts of the Russian Peninsula of Cola. Their number was 29,000 in 1910 and has not increased much since then. Their name signifies descendant if one derives it from the Basque word iloba. (3) They call themselves Sabme or Same and in plural Samelats. This is why the Norwegian scientist Bryn named their race Samian race. (4) Same is connected with the Basque word seme which means son (his child). It is interesting to note that the Russians call the Lapps Lopari which coincides with names of the islands northwest of Messina (Sicily): the Roman name was Liparaeae Insulae, while the English name is Lipari Islands.

The Samian name appears in other parts of the Mediterranean of Antiquity: Samos near Ephesus in Anatolia; Samos (Same or Sami) was the ancient name of Kephallonia in the Ionian Sea; and Samothrake was also called simply Samos. There exist three derivations for the word Samos: the old Greek word signifying a height on the seashore; Samas means in Old-Irish fruitful (genial, agreeable); the third derivation links Samos with the native ethnicon of the Lapps.

The Norwegians call the Lapps Finner, as they were called in ancient times, in particular by Tacitus who described, in his "Germania," section 46, (5) the poor standard of living of the "Fenni": they were strangely beastlike and squalidly poor, had neither weapons nor homes; their clothing consisted of skins, their beds were the earth and their food herbs and what they hunted down with their arrows, pointed with bones. Their little children had no shelter from wild beasts and storms but only a covering of interlaced boughs. (6)

2

It has become customary to regard the Laplanders as belonging to the Mongolian race. Two facts may have led to this erroneous opinion: their language and the form of their skulls.

Structurally, the Lapp language belongs to the Finnish-Ugric or Uralic idioms, this name stressing the geographic center of this linguistic group. A language may give an inkling as to the race, but it cannot be indicative in every case, especially since Uralic is spoken by peoples of different races. Moreover, the Finno-Ugric and the Altaic languages originated among white people. In the case of the Lapps, it is certain that they once had their own language, a Paleo-Eurasian language, probably an Ainu dialect. (7) Their present idiom was imposed on them by the Chuden, a Finnish-Ugric tribe that was russified thereafter. (8) As to the vocabulary of the language of the Laplanders, J. Fitzgerald Lee -- quoting from Dr. S. Macgill's Rhetoric and Criticism, Edinburgh, 1838 (9) -- states that the majority of its words are Semitic. It should not be forgotten that at this time (1838), Hebrew was still regarded as the original language.

Though the Lapp skull is in some respects similar to the Mongolian, it differs in two essential characteristics: the Mongolian spot and eye. This spot is a bluish mark of varying size and shape located, as a rule, at the base of the spinal column and is visible in 80 to 90% of new-born Mongolians. According to Hildén, these figures increase to 99.5% of all Mongolian children less than one year of age; this is not in contradiction to the smaller percentage, if one considers the bluish mark can appear even after the birth. (10) The Mongolian spot tends to disappear with increasing years, usually before the end of the second year. It is true that such marks are found sporadically and also only microscopically with other races, particularly with colored people, yet this seems rather to indicate Mongolian infiltration or more or less remote Mongolian influence. At any rate, the Lapps have no Mongolian spots at all.

The Mongolian eye has some peculiarities: the tear-duct is covered by the epicanthus which is a small continua-

tion of the skin of the upper eyelid. With other races, the ends of the tear ducts are plainly visible. I do not elaborate on other, particularly skeletal peculiarities. I note only that the nictitating membrane at the inner angle of the Mongolian eye is as small as with the Caucasian races. Lapp eyes extremely seldom show Mongolian peculiarities.

Furthermore, Lapp hair is the most aberrant in color and structure of all western Mongolian people. At present their hair is generally brown or light chestnut. (11)

3

To call the Samian race a paleoarctic race also leads to erroneous views. The Lapps are a paleolithic race. Today they are an Arctic people, but in the past they seem not to have followed too eagerly the receding ice-sheets in order to live as near to the Arctic as possible. There are plenty of indications that the Lapps must have lived in southern parts of Europe. At one time they appear to have dwelt on the afore-mentioned Mediterranean islands; but they seem to have been only a last refuge from hostile invaders. Other Lapps still lived for some time in southern latitudes, namely between the lower Danube and the Volga, from which they were driven farther and farther northward by recurrent waves of tribes seeking new homes. This went on millennium after millennium. A few centuries ago there were still a few Lapp abodes in southern Finland. Once the whole of Sweden belonged to the ancestors of the Lapps, as was asserted by Hogstrom in the middle of the eighteenth century (ca. 1746). (12) Von Düben reports a tradition of the Mountain Lapps which assigns to their remote ancestors a home lying far to the south, apparently in the West Altai High Land (Central Asia). (12)

Joseph Karst (13) ascribes a great part in the mixture of the European population to a group of more or less related peoples to whom the ancestors of the Lapps belonged. Considering their languages, Karst gives them an intermediary position between the northwestern Caucasians (North-Lesghians and Abchasians) and the Uralians (Finno-Ugrians). He includes among these ethnic groups the Protoligyan-Sikanoid tribes reaching from the Italian Sabini (Samnites, Sabelli) and the Adriatic (Illyrian) Lapps and the Albani to the Nordic Lapps (Suomi, Finland), the Samoyeds, Samland (above Kaliningrad or Königsberg, between the Gulf of Gdansk or Danzig and Kurisches Haff) and the Lithuanian Samogitia; and from Britannic Albion, some Aquitanian tribes, the Sikani of Hisperia (Spain) and Sicily to the Semnones around Berlin, the Suabi (Schwaben), the Svani or Suanetes of Rhaetia and of the Caucasus. This expansion of the Same tribes makes it clear that the Lapps were not always a stunted people, exposed to a very inclement climate, and this for more than two thousand years.

Professor Karst's assertions as to the earliest layers of those ancient tribes are borne out to a great extent

by the fact that Lappoid peoples still live scattered over different parts of Europe. They are particularly represented among Low Bretons, Auvernagts, Savoyards, Croatsians, and, as shown by de Ujfalvy, by the Galcha Highlanders of the Hindu-Kush and the Turkestan uplands. (14) The Lapp type is so frequent in parts of France that this type is also called Keltic.

4

Karst's assertions are confirmed still further by the results of blood group research, especially by the frequency of the A gene. (+) In Europe this frequency amounts to at least 15 to 20% and reaches its maximum in the northernmost parts with 35 to 55%; in most parts of Europe a percentage of 25 to 30% prevails. A. E. Mourant devotes a section of his "The Distribution of the Human Blood Groups" to the Lapps. (15) Their A gene frequencies are the highest in Europe, usually above 30%, and go up to 50 to 55% in the center situated in the northernmost part of Scandinavia, as can be seen on the first map of Mourant's book.

It is highly interesting that this map shows the 30 to 35% frequencies of the A gene just where Sicani, Suanetes and Samnites lived and the Suabi (Schwaben), Savoyards, and Croatsians live today. That, e.g., Sicily, once a center of the original Sicani, has a low A frequency is understandable if one considers how often it has been invaded. In all instances it has to be borne in mind that a

(+) The characteristics of our blood are constant and hereditary in conformity with the Mendelian laws. Nine major blood systems have been discovered so far. When we say that an individual (or a portion of a certain population) belongs, for instance, to the group A, a sample of his blood, or saliva or tears has undergone a test to determine his phenotype within the ABO system. When blood is judged by the constitution of the hereditary units called genes, the more exact genotype becomes known; this is expressed, for instance, by "blood group gene A." It may rarely occur that a phenotype consists of only a single genotype. In accordance with their mixed ancestry, individuals consist almost always of different genetic factors. -- Alpines and Lapps shed A tears; B tears frequency is great in eastern and central Asia and decreases toward western Europe but by far less toward western Africa; O tears have the highest frequency. If a population does not mix and no emigration take place, the distribution of its blood groups remains constant down the ages. (For details consult A. E. Mourant, The Distribution of the Human Blood Groups.)

succession of invaders appropriated the various ethnica of the Lappoid (Samnian) peoples.

The above enumeration of the Lappoid groups assumes another meaning in the light of the results of modern research. Eickstedt regarded the Lapps as a very old branch of the Alpine race. The serologists assented to it because the quality of the Lapp blood very much approaches that of the Alpines of Europe and western Asia.

II

OTHER BRACHYCEPHALS: ALPINES: DINARICS, ARMENIANS AND THE BORREBY TYPE

An Alpine individual of Germany will not feel mystic kinship and common cause with the fierce Georgians of the Caucasus or the Tadjiks of Russian Turkestan though they all belong to one branch of the human family tree.

Ruth Benedict

1

When the National Socialists were in power in Germany, one of their young partisans told another that he was engaged. "But," he added, "alas, she is Ostish." This meant that she belonged to the Alpine race which German writers of those days considered inferior. The broad-headedness (brachycephaly) of the Alpines was at the bottom of this opinion which neglects the fact that other writers regard them as a superior race. At any rate, they are tough and their females may be very beautiful as the Georgians show; the turned-up noses of the Alpines are attractive, especially to those with different noses. Statistically, the Alpines may be poorer in men of great achievement but this can be easily explained by their predominantly rural life and the prevalence of mountainous dwelling places. Socrates, the wisest man of ancient Greece, belonged to the Alpine race.

The Alpines, a brachycephalic Caucasian subrace, are square-built (pyknic), their abundant hair is brown and smooth, their eyes are also brown; further characteristics are sallow complexion, roundish faces, short limbs, slightly broad and frequently concave noses, and an average height of 163 cm.

The origin of the Alpines and their first appearance

in western Europe is a territory full of hypotheses. Some assume a more recent date, but this is only correct for the expansion of the Dinarics in Europe who are related to the Alpines and sometimes so named. Carleton S. Coon, in his excellent book "The Races of Europe," (1) discusses the most important hypotheses explaining the presence of Alpines during the Mesolithic and Neolithic in Europe; he prefers the theory that they are older than the Neolithic and probably represent an Upper-Paleolithic survival, somewhat reduced in head and face size. This matches well with my opinion that the Alpines are closely related with the Lesghian tribes.

2

The greatest concentration of European Alpines is found in the western Alps (southwestern France, northwesternmost Italy, Central Swiss), in the Vosges (eastern France), in the Black Forest, in the region north and east of it (Baden, Württemberg and Bavaria), in the eastern Alps, especially southern Austria, southwestern Hungary, eastern Yugoslavia western Rumania and the Dobrudja, in the Carpathians and throughout Bulgaria (Balkan mountains and Rhodope). Italy, particularly the central part is Alpine territory to such a degree that Professor Coon regards the Alpines as the binding element in the racial diversity of Italy. (2) That Greece and an adjoining zone to her north have only a low percentage of unmixed Alpines becomes understandable when we realize she was once inhabited by Abkhasians who have the highest 0 gene percentage among the West Caucasians (75%): the latter invasions by Semito-Hamitic tribes who also belonged to the Mediterranean race likewise had the effect of fortifying the 0-group there.

When we look at the zones between the regions of the highest concentration of Alpines, we recognize the areas from which their ancestors were driven out by victorious invaders. These are the North German Lowlands and the environment of the passes in the Rhaetian, Tyrolese and Tridentine Alps, especially of the Brenner Pass. These gaps demonstrate that migrating tribes and invaders, as a rule, always took the same routes, and that mountain ranges used to give refuge and opportunity for peaceful development. This, in turn, explains why the origin of races and great language families is linked with large mountain ranges and even named after them; for instance: Caucasian race, Ural-Altaic language family, while Kuenlun to the north of Tibet may have been the cradle land of the Chinese and the West Armenian mountains of Hanilgabat (Sophene) a later homeland of the Semitic-speaking peoples.

The vitality of the Alpine race seems to surpass that of other Caucasian races. For centuries repeatedly pushed aside, especially during the period of the Migration of the Nations, they always reëmerged. In addition, their vitality was of great moment: the predominance of country life, the superior birth rate in comparison with other races, particularly in France and southern Germany, (3) the fact that

the bulk of the Alpines was not in the armies before the time of universal conscription; several kinds of exemptions for peasants from military service thereafter; and finally, when deadly epidemics roamed the European Continent in the train of armed forces, the majority of the Alpines lived in mountainous regions which were seldom theaters of military operations.

3

Griffith Taylor groups the Alpine race with the Mongolian race because of the identity of their skulls, though he is not blind to the differences between them; but he is at a loss where to draw the dividing line between those races which are both brachycephalic. It can be drawn by giving attention to the following factors: facial differences even prefigured in the facial skeleton, different character of the hair and scanty hairiness of the Mongolians, linguistic differences though they are not thoroughgoing, and, as we know now, the blood group gene B prevails among Mongols while the Alpines belong to the A group. Apparently considering every kind of blood system, Nicolas Lahovary (4) emphasized that the Alpines and the brachycephals of eastern Europe (Russia and Hungary) are not related, but belong to "opposite" blood groups. He sees in the Russian brachycephals a cross between Mongolians and Finno-Siberians.

4

There was a southern chain of ancient Alpines reaching from northern Africa deep into Central Asia. As old graves reveal, brachycephals of the Alpine type preceded the Berbers in North Africa. They were bearers of the civilization of pre-dynastic Egypt and were found as well in very old graves in southern Arabia. Even today's inhabitants of the hinterland of Aden, Omân and Hadramaut are very brachycephalic. (5) It is probable that those fossil South Arabians are identical with the pre-Semitic Adites or Ad of the early Arabian tradition but different from the Adites of later days. (6)

The next link in that chain is formed by the North Arabian Taïtae and the Tajiks (Tayiks or Tadjhiks), the basic population of eastern Persia (Iran) and former Russian Turkestan. In the south of the latter, where the Tadjhiks form about 78% of the population, the Tadjhik Republic was established in 1929. The purest Tajiks are those who, after a pre-Aryan conquest of their territory and later Aryan infiltration, took to the mountains to escape Turki hordes. Living in the uplands, they were least exposed to conquest and could preserve their late acquired Aryan speech. All this applies to those Alpines who live in the valleys of the Pamirs and are known under the name Galcha (Galchic Tajiks); their speech derives from the Old-Baktrian. (7)

The ethnicon of the western Tajiks passed to their conquerors. Thus the Old-Armenian and the Ibero-Georgian

tradition uses it to denote the Arabians. Beyond this the term is also applied to the Chaldeo-Arabian section of the Semito-Hamites (Saracens, Ishmaelites, Hagarenes and Chaldeans). (8)

That the offspring of the original Tajiks racially belong to the Alpines is also borne out by their blood picture. The highest A frequency has been found among the Tajiks in the Soviet Republic to the north of Afghanistan.(9) Professor Coon brings the picture of a Mountain Tajik from the Pamirs and stresses the close anthropological resemblance to the south-central French. (10)

5

It is obvious that a race of such an age and such expansion as the Alpines must have blended with its neighbors. The most important result of their hybridization is the Dinaric or Adriatic race which lives today mainly in the east Alps, in the Dinaric Alps (Yugoslavia) and in northern Italy. This means they border on a considerable part of the southern boundaries of the Alpines. The Dinarics are tall (170 cm) and brachycephalic; they have oblong faces, dark hair, prominent, long and pointed noses which are mostly curved, otherwise straight.

Professor Coon asserts that the Dinarik blending originated by fusing Alpines with two Mediterranean strains: Cappadocians and Atlanto-Mediterraneans, whereby unexpectedly the Alpine brachycephaly always prevailed. (11) Ignoring the Irano-Afghan element in the Armenoids, others see in the European Dinarics a continuation of the Anatolians whom they call Dinaro-Armenoids. (12) The Noric race is a blond variant of the Dinaric .

The Borreby race to which the majority of the Low Germans belong is usually derived from the Alpine blend wherein the Nordic race would be the other constituent. A. C. Haddon is of this opinion, for he wrote that owing to the intermarriage between Nordics and Alpines, the heads of these tall and fair northern barbarians were broadened. I share Coon's opinion who sees in the Low German descendants of the fossil Borreby race named after a place on Zealand in Denmark. Of course, this by no means excludes Alpine and Nordic admixtures. The Borreby men are palaeolithic survivors. They are tall, robust, brachycephalic and have long faces with retreating foreheads. People of the Borreby strain form the major part of the Danes, dwell in southernmost Norway, in parts of Holland and Belgium, in northern and western Germany and are also found in England, as well as being scattered over other European countries. A large portion of the Montenegrins and of the northern Albanians belong to the Borreby type. It will never be known what violent events brought about that they dwell far from the bulk of their race, in rough mountains surrounded by Dinarics. (13)

The Beaker-folk (Bell Beakers) probably originated on the Iberian Peninsula and roamed over great parts of Europe at the beginning of its Bronze Age. They were round-headed and are frequently linked with the Dinarics; but Menghin sees in them a blend of similar components of the Near East. (14)

Some authors wonder why the brachycephalic Armenians reach the highest A gene frequency (35%) amid the population of the Near East and this far away from other regions of such high A frequencies, namely, from the inhabitants of the Balkan Peninsula, especially the Bulgars, and still farther from the Finns and Lapps. (15) I do not think of any influence of the Lapps, (16) but of the complicated history of Armenia and in the first line of their roundheaded neighbors among the Georgians and the Lesghians. These neighbors are numerous at present and were by far more numerous before the onslaught of Ibero-Ethiopians (Mediterraneans).

The Indo-European or Haykano Armenians were originally not different from the Phrygians. Long before they gradually occupied Thogarma (after 612 BCE) (Armenia) they had established themselves on the Balkan Peninsula, particularly in Illyria and in the regions bordering on the northern Aegean Sea, above all in northern Thessalia. Names point to Armenian dwelling places on the west shore of the Adriatic Sea and in the Alps; e.g., the Czechoslovakian names of Austria and the Austrians: Rakusko and Rakuski have their counterpart in Aragats in the Armenian mountains, as also in Ragaz in Switzerland and Ragusa (Dubrovnik) in Dalmatia (Illyria). The Upper Austrian river Traun has a namesake in Taraun or Daraun, the plain of a valley in Armenia (Latin: Ta(u)raunitium /Greek: Taraun/ -- the ethnicon is Tauraunites.) Enns, an Austrian river and a town in Upper Austria; Enz, a tributary of the Neckar in Germany; Enzheim in Alsace; and Enza, a river in Upper Italy agree with Andzit(h), Inziti = Inzi and Andzanene /Greek: Anzitene/ in Armenia. There are numerous place names of this kind in Lower and Upper Austria, as Anzing, Anzenau (within Goisern), Anzendorf, Anzenberg, Ennsbach, Enzenwinkl and Enzenreith. The root word is Lesghian: inci and initz = spring or brook. (17)

6

Where was the cradle-land of the Alpines and which language may they have spoken in the distant past? They are spread all over the earth though least among the aboriginal population in Mexico, Central and South America. In the northwest of the North American Continent, however, particularly among the Blood and Blackfoot Indians of Alberta (Canada), the highest occurrence of the gene A in any known population is found. The same applies to the Paniyans of southern India and to the Onges who are unmixed pigmies living on the Andaman Islands (Bay of Bengal). (18) Another

high concentration of this kind has been discovered in the south of Central Australia.

The Alpines could reach those habitations mainly by coasting. Lahovary is inclined to regard Africa as their cradle-land. (19) It may have been Arabia which was once a well-watered fertile country. The Alpines may have been driven from there into all directions by a cataclysm or by gradual desiccation. (20) Oswald Streng sought the cradle-land of the Alpines in Central Asia but the high frequency of the A blood group in Australia made him doubt.

If the original Alpines are identified as the Ur-Lesghians, it could be concluded that their cradle-land lay in northern India and that their language was once the original Lesghian.

Chapter III

THE LESGHIANS .

The names of the towns and districts are excellent -- an atmosphere of legendary melody spread over the land. Older than all epics and history which clothe a nation, this undershirt sits close to the body. What history too,... it infolds!

Emerson, English Traits.

1

Nobody can say with certainty which language was spoken by the Alpines in their cradle-land. I surmise that Lesghian idioms were spoken by them long before the Semito-Hamitic and Indo-European tribes scattered (before 4,000, respectively 2,500 BCE). This is supported by the racial characteristics of the bulk of the living Lesghians, their blood picture and by the linguistic traces they have left in Europe, particularly in the Swiss Alps.

The Lesghians of the Caucasus speak several very different idioms. Below are eight groups listed and some of the numerous subgroups:

1. Avaro-Andish (Avarish, Andish, Didoish, Khvarshish, Quaputshish etc.)
2. Lakish or Kazikumykshish;
3. Dargva or Dargua (Kubathish, Hürkanish = Chürkilish);
4. Samurian or Kürinish (Aghulish, Rutulish, Tabarassanish, Udish, Budukh, Dshék which was linked with Czech, Tshakhurish which has some relations to Dravidian, etc.)
5. Artshinish;
6. Udish;
7. Khinalugish; and, as listed in most sources,
8. Chechenish (Ingushish, Tushish or Batsish)

Due to numerous conquests of the Lesghian territory, there are also considerable racial differences among them. Though one type prevails; generally, the Lesghians are sturdy and of medium stature, their skulls are broad, their faces show variations in breadth and height, the noses are thick, the eyes dark, the hair brown to black.⁽¹⁾ According to this description, the Lesghians show considerable similarity to the Alpines.

Today they live in the barren Daghistan in the eastern Caucasus, roughly between Georgia and the Caspian Sea. As eastern inhabitants of Caucasia they have a higher frequency of blood group A than the western Caucasians.

2

When the physician Jacob Reineggs (= Christian Rudolf Ehlich) traveled through Daghistan, he was astonished that wild men as the Lesghians could have such beautiful women. In 1795 his book about the Caucasus was published in Gotha and St. Petersburg. He mentioned the following Lesghian tradition. The ancestors of their tribes emigrated from the northern part of India, from a province which was called Lesgha for them. After lengthy wandering, they finally settled in the plain bordering on the foothills of the easternmost Caucasus and extended their dwelling places beyond the river Don. ⁽²⁾ Later they were driven into the highest mountains of the Caucasus through warlike attacks by different peoples, such as Semito-Hamites, Indo-Europeans, Khazars (Ghyssir, Jasir) and Mongolians.

The somatic habit of the Altaic and other Turkish peoples and of Finno-Ugrian tribes shows that they are to a considerable extent of Caucasian, especially Lesgho-Caucasian origin. Professor Karst thinks that the name of the Turks and also that of the Turhni or Tyrrheni stems from Dargua, a Lesghian clan, or from durga, durkha, darha and durkhoa, Lesghian words meaning son, offspring, descendant and race.

The northern Semites (Syrians and Arameans) who were originally dolichocephalic were brachycephalized by the influx of Lesghian and other Caucasian strains. ⁽³⁾

Professor Karst links the Royal Scythians or Basileioi Skythai and the basic layer of the Pontic Scythians to the Lesghians. The Royal Scythians of southeastern Russia were probably, in the north-Lesghian (Avaro-Andish) idiom, called Basil (Barsil, Basel) -- what the Greeks connected with basileus = ruler, king. (4)

In Asia we encounter early Lesghians in ancient Iran, in pre-Lelegian Anatolia, especially Cappadocia, in pre-Haykanian Armenia and somewhere in the former territory of the Dravidians; Huesing has successfully compared Tshakhurish with Dravidian. (5)

3

The Lesghians or Caspians are perhaps among the earliest among the living nations of the Caucasus. In remote times of all the Japhetic (Asiatic, Alaridian, Caucasian) peoples, the ancestors of the Lesghians in the broadest sense played the greatest part in the formation of the European population.-- In more recent times, some of the Caucasian tribes resisted the Russian conquest for as much as half a century. The greatest resistance was offered by the Lesghians who were then fanatical Mohammedans. When Shamyl, their prophet and chief, was captured in 1859, a war of 25 years ended. The Russians treated him gently since it was known to them that mercifulness was not alien to him. Thus the Lesghians of our time live in the European part of Russia.

The ancient Lesghians (Lesgi, Leges, Lekhi) migrated to many other parts of Europe where they left numerous traces which indicate a Lesghian chain reaching from the Caucasus to Switzerland and beyond it to the Iberian Peninsula. According to Karst (6) many topographic names of Switzerland, such as Rigi, Pilatus, Engadin, Finsteraarhorn, Rütli, Rhaetikon and Bellinzona can be explained by Lesghian words, or words belonging to a Lesghoid people: e.g., North Lesghian rutloy = mountain pass became Rütli and rekkin = peak, prong Rigi; Andish-Lesghian biladul = mountain range, massif explains Pilatu; Giogo di Stelvio (Stilfser Joch) derives from cilovuz = jag, peak and tooth; Ortler is Avarish: thlar = horn, peak; Engadin, the name of the Inn valley in Switzerland, is a combination of inka (nech) = river and kada = valley; the same Lesgho-Kürinish word inka (nech is Lakish) is found in Bodenkos, the Liguro-Lesghoid designation of the Po = Latin Padus. The names of the Austrian mountain chains Hohe Tauern and Niedere Tauern and of the Taurus in Anatolia may go back to devura or debura, the Dargua word for mountain. Today's Torino (Turin) in western Upper Italy was the Roman Augusta Taurinorum and commemorates the Taurini. Atlantic Ocean is traced to rathlad or rethla, the North-Lesghian words for ocean. (7)

A Lesghian basis is assumed for the Pontic Scythians, in particular for the Tauri whose name as that of Tauris and

Chersonesus Taurica is also derived from devura. The Toikroi, another ethnicon of the Trojans, may have originated by metathesis within the word Dargua. The Gheges of north and Central Albania have a North Lesghian name: Kheqa (Cheqa) = man. Lesghians dwelled in Thrace before it was occupied by Indo-European tribes (Thracians); especially the Bessi of Central Thrace whose ethnicon is almost identical with that of the Batsi of Daghestan. The Kikones of southern Thracia have a Lesghian ethnicon. (8)

The Paleo-Asiatic Chechen, who differ most from the other Lesghians, call the latter Soli. This ethnicon is found in Soli (Solimunt) in Isauria (southern Central Anatolia), Soli in Cilicia, Sulina on the estuary of the Danube, Sulena, a harbor on Crete, Salonae (Split, Spalato) in Dalmatia, the site of the palace of Diocletian, and in Sylliones, an Illyrian tribe. (9)

Another western parallelism to Laki occurs in the south of the Roman Italy where we find the promontory Lakinium near Croton; this points to the existence of a people named Lakini. (10) The Georgians call the Lesghians Lekebi (singular: Leki). This and the ethnicon of the Laki coincide with that of the Lechs (Lechi, Lechen) who lived in pre-Slavic Poland. Quite similar is the name of the Lugii (Lugier, Luger) in the northwest of Germania. The ancients speak of them as a German nation but they were rather Slavs and probably identical with the Vandals; at least a tribe of the Lugii was called Vandals. (11) The Bavarian river Lech may also preserve the memory of a tribe of the Lechs. Other western pendants to the Laki of the Caucasus are the Lugi (Lugoi) in northern Albion (England) (12) and the pre-Greek Laconians (Lacones, Lakedemonians = Spartans) and Laconica, their country.

The large tribes of the pre-Carian Leleges of Anatolia and Greece and of the Ligurians (Ligures, the Ligyes of the Greeks), whose dwelling places extended once far beyond Upper Italy, have ethnica very similar to those of the Laki and the Lesghians, but only collateral relationship can be assumed.

SEMITES AND HAMITES

IV

CRADLE-LAND, MIGRATIONS AND ETHNIC POSITION OF THE
SEMITES

ORIGIN OF THE HAMITES

As centuries pass, even nations
change their form.

Manilius

1.

The Semitic languages show considerable similarity to the Hamitic languages. Both use identical grammatical devices. Most characteristic is the inner inflection: the change of vowels in nouns and verbs made to express grammatical relations. Both groups of languages also have in common variation of nouns by suffixes for expressing differences in number, case and gender. Both apply prefixes and suffixes to conjugate verbs, to indicate person, voice, mood, tense, and number. Doubtless the Semito-Hamitic idioms have to be classified as inflective languages which use inner inflections as well.

Inner inflections and prefixes are by no means alien to the Indo-European languages, as demonstrated by the irregular verbs, such as speak, spoke, spoken, and by such compounds as he-fox, re-call, fore-father, mis-shapen, un-do, and a-field. Prefixes are abundant in Greek and German.

2

In defining the relation of Semitic idioms to Hamitic, the original Semitic is usually regarded as a branch of the Hamitic languages. The Semitic peoples were better able to preserve unity through not being so widely scattered geographically as the Hamites. But considering all circumstances, it appears more probable that Semitic was the original language and that the Hamites originated by branching off from the Semites, or by adopting a Semitic idiom.

There are indications that after a north-south movement from Central Asia, the Hamites took the route over the Iranian Highland and moved later to the west. The Semites seem to have migrated over eastern Anatolia (Asia Minor) and adjoining regions; but did not some Hamites take the same route? At any event, the home land of the ancient Egyptians

was in eastern Anatolia. A rather lengthy north-south (more exact: northeast-southwest) movement of Semitic tribes is commemorated in the Bible, which records a start from the Arrarat in northern Armenia two years after the flood and continued migrations toward Mesopotamia, in particular to Haran. (Genesis, ch. 10 and 11).

According to Professor Karst who apparently believes in the original unity of the Semites and Hamites, both originated by the crossing of Ibero-Ethiopians (southern Iberians) with Lesghians and Caspi-Turanians. The first differentiation was brought about by the influx of Sumerian elements into the Semitic branch. Different ethnic factors shaped the Hamites: the Niloto-Egyptians mixed with Karthvelian (South-Caucasian) tribes while the Libyco-Berber were modified by Abkhaso-Circassian (West-Caucasian) elements.

As to the Ibero-Ethiopians in the composition of the original Semito-Hamites, we have to postulate a Bantuish element in their languages; Bantu, Semito-Hamitic, and to a greater extent Proto-Hattic have in common the intensive use of prefixes to modify words. Those Bantuides were, as Karst teaches, not African Bantu but Proto-Bantu or Punto-Pandiones, tribes of the Ethiopian race, probably an intermixture of Dravido-Colarian (Munda-Kolh) groups with Malaio-Mongoloides and Negritos of the east. (1)

The remains of the Lesghians live in the Caucasus. Their forefathers belonged to one of the greatest prehistoric nations (ch.3). Considering that the Hamites descended partly from the Lesghians, the best derivation of Cham or Chem would be from the Dargua-Lesghian quam which signifies seed, race, tribe, and kinsmen.

A word finally about the Caspi-Turanians. I think they are identical with the ancestors of those eastern Ugrians who apply inner inflections, but more about this later.

3

The origin of the people who first spoke Semitic is subject to controversy. The relationship of the Hamitic and Semitic idioms induced numerous scholars, among them George A. Barton, to assume that the ancestors of both the Hamites and Semites developed in northern Africa. (2) Besides this African hypothesis, every country from the Caucasus and the Armenian mountains down to South-Arabia has been considered as the cradle-land of the Semites. Daniel G. Brinton combined the African and Arabian hypotheses and postulated that waves of migration carried a group of Semito-Hamites from the picturesque valleys of the Northwest-African Atlas to eastern Africa and another into Arabia via the Straits of Bab-el Mandab; the latter group became the ancestors of the Semites and, isolated from their kinsmen, their offspring became the Semites of history. One Semitic nation after the other spread

from a South-Arabian distribution center according to this version of the Arabian hypotheses.

I will abstain here from refuting the various and contradictory Arabian doctrines and confine myself to elaborating an argument which supports those tenets that locate the Semito-Hamitic cradle-land in regions not too far from the Caspian Sea. Ignazio Guidi (3) regarded the Semites as immigrants from the region south and southwest of the Caspian Sea. Kremer (3) found the cradle-land near the sources of the Oxus and Laxartes which are called today Amu Darja and Syr Darja and empty into the Aral Sea (Oxianus Lacus); in this region the camel was known, but neither the date palm nor the ostrich, for which the Semitic languages used different expressions. In view of this, we will locate the Semitic or Semito-Hamitic cradle-land in the area around the Aral Sea, in all probability in the country between Syr Darja and Amu Darja.

This country was well watered in olden times; now, however, its aridity is far progressed. This is indicated by the fact that the surface of the Syr Darja is 25 feet lower than formerly and that the waters of the Amu Darja sank to such an extent that a great number of its tributaries do not reach it any longer. (4) This aridity, and not Indo-European invasions, may explain the Semito-Hamitic emigration.

As we know, two grammatical peculiarities figure among the main characteristics of the Semitic and Hamitic idioms: the inner inflection and the extensive application of prefixes. Once Anatolia and, in all probability, other regions of southwestern Asia were a center of prefixing languages represented by the idioms of eastern Bantu and later by Proto-Hittite or Hattian; for instance, binu (child) forms the plural by prefixing lē, namely lēbinu (children).

On the other hand, some eastern Ugric languages, namely Zyrian (Syrian, Komi) and Votyak (Udmut), both spoken in northeastern European Russia, and Ostyak (Ostjak) in the region of the Ob use inner flexions (Ablaute). Some include Zyrian and Votyak in the (Finno-) Permian group but this does not affect our considerations.

Thus it would seem reasonable to assume that the original speakers of the earliest Semitic dwelt in areas where both linguistic peculiarities met and could there combine and unite. This hypothesis points to areas which were situated between localities of the eastern Ugric or Finno-Ugric tongues and Asia Anterior. Considering the present distribution of the eastern Ugrians, we would conclude that the Semitic or Semito-Hamitic cradle-land lay between Transcaucasia and the southern Urals (westernmost Siberia). Yet decisive for the location of the earliest Semites is the earlier situation of the involved ethnic elements, the great expansion of prefixing languages from East India over Asia Anterior to

North-Africa in its entirety and to Attica in former ages (7); and the fact that then the ancestors of the eastern Ugrians dwelt south of the present countries of their descendants.

These ethnic and linguistic considerations confirm the doctrine of Kremer who located the Semitic cradle-land in Central Asia between the Syr Darja and Amur Darja -- the ancient Sogdiana, the country around Samarkand in Bukhara which is part of Turkestan and today of Uzbek. This meant protection by the very high mountains of Tien Sha and the Pamirs. This meant also proximity of Bactria and Afghanistan where the early cultural center of Anau (8) was situated. It seems to have been the creation of those Semito-Hamites who had to abandon their arid cradle-land.

4

The Hamitic dialects differ greatly among themselves -- something which has prompted some scholars, as for instance, Carl Brockelmann to deny their kinship even among themselves. Yet once in remote times there existed a common Hamitic language, as demonstrated particularly by Ernst Zyhlarz. (9) He regards the Hamitic idioms as early offshoots of ancient Semitic and puts their separation into a period where the Semitic verbum still had its oldest forms, as found in Akkadian, a branch of Amorite. The moment of this separation may also be set at the time when the Semito-Hamites could not count beyond ten.

Old-Semitic speaking Bedouins occupied North-Africa. Cut off from the bulk of the Semitic nations they experienced different fates in the vast North African spaces. Thus isolated even from their African relatives, they intermingled with those who had lived in their new countries before them. This symbiosis changed their idioms in various ways so thoroughly that they deviated from the Asiatic developments and evolved the individual variants of the Hamitic languages which in spite of their differentiation nevertheless still show their former connections.

It is significant that of all Hamitic dialects, the Egyptian stands not only geographically but also linguistically closest to Semitic. In addition, Egypt was time and again flooded, sometimes even dominated, by Semitic tribes. We may also bear in mind that Egypt's basic population was not so different from that of the nearest Semitic countries.

5

Languages and their families are never isolated phenomena. Thus the Semito-Hamitic tongues take a position between the Indo-European (Aryan) and Malayo-Polynesian (Austronesian) idioms. The Semito-Hamitic and Indo-European languages inflect but thereby apply partly different methods.

The proximity of all the Malayo-Polynesian idioms is established when we assume that the cradle-land of the Polynesian family of nations was identical with the homeland of the Austronesians and lay in regions bordering on the Bay of Bengal (Indian Ocean). We have to look there for the origin of their languages. If we go further back, it seems to be more correct to speak of a position of Semito-Hamitic between the Polynesian idioms and Altaic and Uralic (Turanic) instead of Polynesian and Indo-European languages since the latter originated in a later age, chiefly from West-Finnic dialects. The Austronesian idioms like those of the Semito-Hamites, were somehow similar to those of the Bantuide tribes.

(10)

V

MIGRATIONS OF THE SEMITO-HAMITES IN GENERAL AND TRACES OF THEM IN EUROPE

Let us never forget that the cultivation of the earth is the most important labor of man. When tillage begins, other arts follow. The farmers, therefore, are the founders of civilization.

Daniel Webster

1

From the fourth millennium BCE on, long before the first waves of Satem-Indo-Europeans reached Europe, Semito-Hamitic tribes dominated and cultivated vast areas of this continent. Apart from the Minoan civilizations this phase of European prehistory is usually neglected. Thus prehistory is obscured. Is it conceivable that such mighty waves of Semito-Hamitic peoples, as e.g., the Amorites, the Cushites, the Libyans, and the Arameans would have migrated in all directions except the European Continent? The Sumerian religion and civilization had been modified by Semites; and Cappadocia, Lydia, and Caria were more or less overcast by Hamites and Semites; likewise the civilizations of Ibero-Alarodian, Ibero-Ligurian and Lelegian nations of Europe had been hamitized or semitized. (1) Thus the Semito-Hamites extended into the whole Mediterranean basin and can be traced even to England and beyond to the countries of the Baltic Sea. The races of certain domestic animals will guide us in tracing distant migrations of the Hamites. We will also take into considera-

tion linguistic and megalithic traces.

2

The breed of long-horned beef cattle was tamed in Egypt very early and spread beyond the Iberian Peninsula, the later center of diffusion, as far as England. Wherever this old Egyptian cattle race is found, its breeders are either pure Hamites or show Hamitic traits, or, more generally speaking, peoples who raised the long-horned cattle were composed more or less of Hamitic tribes. (2) This cattle is still raised in southern Spain and called the Andalusian breed. It is likewise bred in the western districts of England that are inhabited by remainders of the pre-Keltic population. So the Welsh breed, the Sussex, Devon beef cattle and that of the Scot Highlands are even today identical with the Hamitic type of the cattle of southern Spain! (2) It cannot be accidental that two strains of other domestic animals of Ibero-Hamitic breed are found in Great Britain as well: the Scotch greyhound (wolf dog and deer hound) and the Cornwall hog in southwestern England.

Leopold Adametz also studied the oldest traces of domestic goat and sheep and found that both the Sumerian and Egyptian cultures must have originated in the regions of today's Afghanistan, Beludzistan, and adjoining parts of Persia (Iran) and northwestern India. Sumerians and pre-dynastic Egyptians reared sheep and goats of identical stock. Where did they acquire them? In those remote days animals were no article for export trade to distant places. Wild sheep and goats were absent from Africa but they are found in the countries just mentioned. There the original variety of the Hamitic sheep is still alive, namely the circle-horned sheep. The countries which the Hamites had to traverse on their way to the earlier homeland of the Egyptians in the Taurus of Anatolia were so inhospitable that a larger group of people could pass them only by the use of such an animal fit for life in the steppes and easily satisfied. From Egypt, sheep and goats spread in three directions: toward the south, but not beyond Abyssinia, into the belt between the Sahara and the Central African primeval forest; and along the northern shore of Africa to Spain.

The traces of hogs and their farmers have also been studied. Their vestiges lead deep into Central Europe and further. In this way the wandering of Egyptian peasants can be traced along the coast of North Africa and through Spain, then northwards and eastwards as far as northern Italy, the Swiss Lakes, and the Rhine. (3)

Dominic Wölfel of the Museum of Ethnology in Vienna took exception to the findings of Adametz and pointed out that it cannot be considered a matter of course that every cattle breeding originated with the Hamites; in addition, they were primarily tillers of the ground. (4) While Wölfel

does not mean to say that Adametz is wrong, he wanted to emphasize his conclusions are not free from doubt. I find that Wölfel does not do full justice to Adametz, since he neglected the important fact that Adametz stressed and proved the Asiatic origin of the domestic animals in question and of their breeders who came from countries surrounding the culture center of Anau.

Though no chronicler reports it, one may assume that the Semito-Hamites brought about the transition from fishing and hunting to a full-fledged agriculture with cultivation of plants and breeding of animals for food. In thinly populated Europe, the means of subsistence became more ample and thus a larger population could be supported. Of course, it took considerable time before this progress of civilization had permeated Europe and it became more populous in most of its parts. We have to think of groups of sons of farmers emigrating again and again to look for arable land. That big economic step meant establishing property on land, countless conflicts with herdsmen and hunters, shifting from matriarchy to patriarchy, slavery or serfdom, foundation of new governments in Europe, namely ruling over certain territories, and, finally, leisure for cultural achievements.

3

Have the Hamites left linguistic traces in Europe? Oswald Menghin, in his world history of the Stone Age (5) assumes that the West-Hamitic peoples and languages penetrated into Europe but he takes a Japhetic streak into account and thinks the original population was strong enough to assimilate the foreign waves linguistically.

Close investigations of the Keltic idioms by experts teach, however, that the Hamitic population of Great Britain must have been overwhelmingly large; so large that the offspring of the Keltic and other conquerors changed the language of their forebears, especially the syntax, in conformity with Hamitic sentence construction. J. Morris Jones proved this in his study "Pre-Aryan Syntax in Insular Keltic." (6) He found that the syntax of Welsh and Irish differs in some important respects from that of the idioms belonging to the other branches of the Indo-European family, but that these Neo-Keltic languages are in agreement with Hamitic in almost every point where they differ from Aryan. Thus it turns out that the Hamitic population acquired the Indo-European words of their Aryan aristocracy but joined these words according to the rules of Hamitic grammar.

This is exemplified by the position of the verb: the normal syntax of Neo-Keltic requires that the verb precede its subject. (7) Here is another of the numerous examples which Jones cites: the amplification of the negative by a noun placed after the verb, like the French "pas" is also found in Kabyle, Berber, Coptic, Welsh, and Irish. (7)

Spanish experienced a similar Hamitic influence as seen in doubling of negatives, e.g., *no es nada* (it is nothing) or: *no ha llegado nadie* (nobody has arrived). As to the formation of words, the disappearance of the Indo-European *p* in Welsh and Irish is striking; it is excessively rare in Berber as well.

Julius Pokorny, who studied the pre-Aryan population of England, states that not only does the syntax of the Keltic languages approach that of the Hamitic tongues of Africa but also its rapid tempo of speech and fragmentary character. (9) In the etymology, Pokorny found that the suffixes *-tanus* and *ba* in old names point to North African influence. Further, in the syntax, the use of prolepsis and the subsequent correction; and the frequent absence of a subjective verb whereby the subject is not expressed as self-acting but as aim of action, e.g., Old-Irish: *íar techt dó* = after he had gone - literally: after (the) going for him had taken place).

In keeping with these similarities is Keane's observation that "perhaps enthusiasm, super-exaltation is the dominant note in the Welsh character, as it largely is in that of the possibly remote kinsmen, the Hamitic Berbers of Mauretania." (10) Likewise the voice of the Bretons has the same intonation as that of the Kabyle. Both coincide also in their obstinacy and persistence. (11)

4

The anthropological evidence is in concordance with the linguistic, as set forth by Isaac Taylor: the skulls of the pure Iberian race such as found in the long barrows of Britain, or in the Cavern de l'Homme Mort, are of the same type as those of the Berbers and the Guanches and bear a considerable resemblance to the skulls of the ancient Egyptians. (12)

Additional anthropological evidence is provided by the megalithic structures, another guide for tracing the European Hamites. We will see that the later megaliths at least were erected by them and that the calendar makers of Stonehenge were of the same ancestry as those who created the Egyptian calendar. That diffusion of the megaliths means Hamitic habitats also in every part of northern Europe with the exception of Russia.

Looking at the habitats of the Hamitic speaking peoples of today, one easily gets the impression that they were dispersed. A different picture emerges from the contents of this chapter. We have to conclude that the vast territories which lie between the present Hamitic habitats were also inhabited by Hamites. Subsequent invasions and conquests have made the huge blanks which appear on the language maps between the regions where the Hamitic tongue still prevails.

VI.

THE AMORITES AND AKKADIANS IN EUROPE

1

The Akkadians or Babylo-Semites were the earliest Semites to invade Europe and to settle there. It was in reality an Amorite invasion because the leading personality of the Akkadian expeditions was Sargon of the third millennium, an Amorite from Amurru and the founder of the Akkadian Empire. Furthermore, Babylonia got her Semitic population from the west, from the land of Amurru, the home of the northern Semites. Albert T. Clay has proven that the culture of the Amorites was carried eastward into Babylonia. Most of the deities, particularly the most important ones of the earliest Semitic period of Babylonia, belong to Amurru. (1)

"Streams of immigration" repeatedly moved from Amurru into the valley of the Euphrates and led to the formation of new kingdoms. The beginning of Amoritic dynasties in Babylonia goes back to the fifth millennium BCE. The Erech (Uruk) kingdom belongs to this millennium. In the fourth millennium, about 3200, Amorites ruled a very powerful Babylonian empire from Mari on the Euphrates. (2) They also left traces in Crete. Hence the question is justified whether the Amorites also dominated other parts of Europe before the Akkadian expeditions.

2

The historical records of the Akkadian military expeditions, particularly the eleven tablets of Omen, are too scanty for determining their exact extent. At any event, the expeditions are connected with Sargon (Sharganishharali) of Agade (Akkad) near today's Abu-Habba, and with his son Naram-Sin (ca 2450-2350). They ruled after a long succession of kings in Mesopotamian countries. -- The first expansion into European territory involved a large military campaign into countries beyond the Sea of the West (Akharri). Sargon, who had conquered Sumeria, Elam, southern Arabia, and Syria and had already made at least two expeditions against the Westland, sailed westward, stayed in the west for three years, erected triumphal columns there, and returned over land and sea to Babylonia with a multitude of prisoners.

With the discovery of the tablets of Omen, Sargon's historicity could no longer be doubted. The second tablet records the subjugation of the "four corners of the world." The fourth and fifth sound similar, but the seventh reports

the three years of war in the west.

It is remarkable that the reports contained on the tablets of Omen were corroborated by the results of the excavations at Telloh (Assur). A cuneiform text (3) from there says that Sargon, the king of the world, "thrice" conquered Anaku (= the tin land, probably Spain); Kaptara (= Kaphtor, Crete); the countries beyond the Upper Sea (= Mediterranean); Dilmun (probably the region of the Bahrein Island in the Persian Gulf); Magan (northeastern Arabia and adjoining parts of Chaldea, perhaps the region of today's Ma'an); the countries beyond the Lower Sea (= Persian Gulf); and the countries from the rising to the setting of the sun. Controversial is the extent to which Akkadians were then settled and which were the countries beyond the Sea.

Adolf Schulten thinks we should not take "thrice" too literally; most likely ambassadors from Crete came to Sargon, bringing with them products of the tin land, so that both Crete and the tin land were regarded as recognizing Sargon's power. (4) According to Eduard Meyer, Sargon went only as far as Cyprus. Those events cannot have been so simple. At any rate, Egypt and Anatolia must be excluded when we attempt to determine which countries are meant. The mainland of Greece was seldom the aim of conquerors. Mediterranean islands would not have kept Sargon from his capital Agada for three years.

Among other possibilities, the shore of northern Africa west of Egypt is the most probable aim of at least one of those expeditions. Hugo Winckler maintained that Sargon reached the Strait of Gibraltar.

3

At any event, Winckler's opinion has been borne out by the findings of Ernst Assmann who proved the existence of Babylonian colonies in Anatolia, Crete, Italy, especially in Etruria, and in Spain. (5) R. Hennig has remarked that many of Assmann's combinations could not stand up to rigid criticism, but he has also emphasized that much of his argument is valid. (6)

That we have to think of a large-scale Babylonian colonization of the west is demonstrated by the fact that Assmann could attest to more than fifty names of Babylonian or Sumerian origin on the remote Iberian Peninsula. Here are some of these names: Lacippo, today's Alechipe, echoes the Babylonian male name Lakipu; no other pendant exists. Corduba (Cordova), Seneca's and Lucan's home town, owes its name to the god Dub and signifies "Great is Dub" = Kur-Dub. Analogous formations are: Turgu, a god of the Kassites, in Isturgi and Illiturgi; and the god Malaka in Malaga. The Lusitanian town Lama is named after the Sumerian divinity Lama. The river Tagus (Tajo) derives its name from the divine Tag.

Taraku in Elam agrees with Tarraco and Tarragona in Catalonia. Northeast of it lies Barcelona, the ancient Barcino, which expresses "God Bar is faithful" = Bar-kinu. Baettulo has a Semitic character, as demonstrated by Baitili, a Babylonian god, Baitili-sharusur, a male name, and Bethuel, the Hebrew town.

Proof of these corresponding names is supported by several ethnological peculiarities. Assmann notes: 1.) The Lusitanians made predictions from the entrails (of animals), a custom they took over from the Babylonians, as did the Etruscans. 2.) The Lusitanians laid their diseased persons on the street to get advice from passers-by, as was customary in Babylonia. (7) 3.) The Lusitanians used leather boats; the Babylonians made their circular boats of skins and willow frames in order to ship cargo downstream. (5)

4

Sargon's deeds paved the way for future Babylonian settlements in the Mediterranean basin. They required good harbors. The thirty-two sea-ports which obeyed Sargon could, according to Hugo Winckler, have been only the later Phoenician cities. (8) I think that, in addition, the harbors of Cilicia have also to be considered. Thus it appears that the future harbors of the Phoenicians were in operation for a very long time before their settling in the Levant. The ethnic difference between the pre-Phoenician Canaanites and Amorites was basically nil, as Professor Hitti has stated. (9)

VII

THE ANATOLIAN SEMITES

A civilization comparable in antiquity and development with that of Egypt and Babylonia doubtless existed in Asia Minor.

Albert T. Clay

1

To avoid confusion, I must emphasize the fact that my comments in this section are concerned only with a period from ca 4500 to ca 2000 and do not touch upon ethnic conditions in Asia Minor after the influx of the first Indo-European elements or the Horites, Hittites, Luvians, achaians, Pelasgians, etc., who later emerged there. There is

little doubt that Semitic tribes dwelt in Asia Minor, particularly in Cilicia, Cappadocia and Lydia. Scholars who wrote circa a century ago found Semitic traces among other Anatolian peoples as well.

The Lykians, who came from northwestern Anatolia (Bithynia) as colonists of the Luki-Alzones, were neighbors of the Cilicians and show some traces of ~~their Semitic origin~~ in their language. Ernst Assmann traced Lykian names to Semitic ones, as., e.g., relating the names of the town Sura and the river Ninos to Assyrian names, Habesos to the Babylonian Habasu, and Hytenna to the Babylonian word hutenu (shelter, protection). The name of the seaside town Phaselis signifies "God saves" and corresponds to a Judean toponym and to the Palmyrian Phasiel. Salamos, a Lykian male name, is the hellenized Babylonian Salamu; Salimanu, the "god of peace" was worshiped in Assyria. Nyrila is the Assyrian name of Nurili, the god of light. The name of the maritime town Patara is identical with a Phoenician male name and the Hebrew pathar = foretell from dreams. (1)

The Arameans, Sumerians, Babylonians and Phoenicians left traces of their activities in Pisidia, a country in the mountains of the western Taurus. We find Adada there and in Syria; compare it with Hadad and Adad, the Syrian chief divinity. The Pisidian city Termessus is an Ionic copy of the Babylonian Tarmas. The lall names as Ada, Baba, Mama, Nini, etc., are of Sumerian origin. The name of the lake Karalis on the Pisidian boundary comes from Karali, a Sumero Babylonian god. Of course, the Sumerians spoke a non-Semitic language, but the same migration routes were open to them as to the Akkadians who took over their culture and finally absorbed them.

Balabios in Lycaonia is composed of Bahal abi, which means Baal is my father, and corresponds to the Syrian Beliabos, the Babylonian Bel abua and the Canaanitic Abibahal.

Albert Clay's fine study on the Amorites in Cappadocia (chapter XIII of his "The Empire of the Amorites.") offers a solution to the problems raised by the Cappadocian tablets. The tablets contain letters, legal documents, and local business transactions. The art of seals, the employment of the five-day week and the dating according to eponyms (a succession of archons) point to Babylonian origins. However, the tablets were not written by Babylonians or Assyrians or in their interest, but must have originated in an advanced provincial society quite independent of Babylonia or Assyria. Though the syllabary used is early Babylonian, the script shows local peculiarities. The language of the tablets is likewise peculiar to that district; it is the Cappadocian dialect.

Yet most of the personal names are West Semitic or Amorite. The deities who figure prominently in the names

indicate amorite origin, whether babylonized or not. Thus the conclusion is inescapable that Cappadocia was once inhabited and dominated by Amorites. The Cappadocians were thick-set; this explains their name which derives from the Semitic k'pitku, meaning: like a child. The Biblical name Caphtor for Cappadocia signifies clenched fist. (2)

Almost all of Cilicia had a lasting Semitic population. We find river names and numerous place names in the Cilician Plain; for instance, Adana on the Saros (= Semitic master, lord) accords with Adana on the Euphrates and the river Lamos with the Babylonian river Lam as well as the Sumerian god Lam. The mountain Arima corresponds to the Aramean Arimu in northern Mesopotamia.

The Isaurian woman's name Balaththis renders the Babylonian bahalath = mistress and is similar to Baaltis, a Phoenician goddess and the Palmyrian name Balathah. (1)

Though I could add Carian and Lydian, proper names which can be traced to Semitic roots, I prefer to do so on another occasion.

The Horites are held responsible for the abrupt end of the Semitic centers of commerce in Anatolia (ca 2000 BCE). (3) The Arameans absorbed the Horites later. This is one of the factors which led to the differentiation of the Arameans from the other Semites racially and linguistically.

2

In this section I will deal with later developments (after 2000 BCE). That the Phrygians held an intermediary position between the Semites and the Indo-Europeans seems to have been generally recognized, particularly by Karl Abel and Haase. (4) Bernhard Giseke stated that in their religion the Phrygians displayed characteristics of the Semites who lived nearby and among them but they also manifested features congenial with the Greeks as to disposition and receptivity.

All this is of importance to the question as to whether Semitic tribes lived on the Balkan Peninsula as well. The answer is in the positive since Thrace belonged ethnographically to the Anatolian nations in every respect. The Trojan realm was the center of these Anatolian and Thracian nations and Homer accordingly makes Priam the head of the federation of the Anatolian maritime peoples and of the Phrygians and the Thracians down to the boundaries of Hellas. Trojans intermarried with Thracians. (5) Central parts of Thrace were populated via Asia through the migration of the Teucrians and Mysians who conquered it. The Paeones were colonists of the Teucrians. (6) Reports on the restoration and continuation of the Trojan realm, mention Thracians, Phrygians, Teucrians and Paeonians. (7)

Teucrians, Mysians, Phrygians, Mygdones, Dardanins,

Trojans, Lykians formed an array of peoples on both sides of the Hellespont, peoples related to each other. Gieseke finds it possible that they held an intermediate position between Greeks and Semites. (8) I would prefer to say that their position was between Semites and Indo-Europeans of the Satem group. Later the Phrygians, Lydians and others came to Europe -- under the leadership of Midas -- and resided at Edessa (Aegae) in Macedonia until they were driven back by King Karanos. (9)

Semitic elements in Asianic (Anatolian) languages can be explained not only by proving exactly that certain Semitic tribes dwelt in Asia Minor but also by general considerations. The Persian dynasty of the Achaemenidans (550-331) made Aramean the official language of the Persian Empire, so that it was spoken and used especially as a written language from India to Asia Minor. Its influence vanished, after more than a thousand years, when Arabic became dominant. Aramean would not have become a State language were it not for its extensive use over such a wide area. Favorable to this expansion of Aramean since about 1500 BCE. was not only the influx of Arameans but also the fact that they came into countries where Semito-Hamitic dialects prevailed. It is well known that Aramean replaced several Canaanitish dialects. A similar replacement must be assumed in Anatolia where the Amorites once had considerable influence, where Hamitic tribes also lived, and where the Akkadian language had been the *lingua franca*.

3

A celebrated Phoenician (Sidonian) settlement was that of Troja (Troy, Ilios, Ilion, Ilium). In the course of history seven Trojas existed. Looking at the strings of Phoenician colonies as usually presented on historic maps, we find a gap between those on the shores on the Black Sea and those on the islands of the Aegean Sea. This gap has been filled by Louis Benlowe. (10) The question who the Trojans of the Homeric poems -- the inhabitants of the sixth Troja -- were is not frequently discussed. The Iliad gives a list of their allies; they carry names of Anatolian and Thracian peoples, as, e.g., Dardanians, Pelasgians, Paeonians, Paphlagonians, Alizones, Mysians, Maionians and Carians. Benloew adduces manifold proofs that the Trojans, or at least their ruling group, were of Phoenician descent.

Above all, the name Ilium can be explained by the Hebrew, Punic and Aramaic *elyn* (*elun*) which signifies the superior, the most high or divine city. Troja is the Carian name for Ilium. The name of Priam, king of the Trojad (Trojas), means prince of the people (*pera' a' am*). Hekabe (Latin Hecuba), as the queen is called, contains the syllables (*c*)*heq* and *ab* and may be translated best by "ancestress"; Benloew uses French expressions: *sein de l' aïeul* and *sein des germes*. Hector = refuge of the Trojans.

Aeneas = a'nayah, a Hebrew proper name, meaning God hears his prayer (in French exaucé); compare with the English Godwin (= friend of God).

The Greeks used to render the name Paris with Alexander = alexon andras = the man who wards off the men; the best explanation of Paris is the Assyro-Babylonian expression for arbiter, namely 'paris' which points to the myth of the three goddesses who submitted their controversy to the arbitration of Paris. (11) It is significant that, according to Homer, Paris made a stopover in Sidon in order to shop for Helena's outfit before he sailed back to Troja with her.

Ernst Assmann found unconstrained interpretations of some other important names of the Trojan saga. King Sarpedon, the Lykian ally of the Trojans, has a name whose parts, sar padon, signify ruler or Prince of Salvation. Pandarus of the Iliad (IV,105) can be traced back to the Sumerian b(p)andar = bow of the ibex; this is in best harmony with that passage in the Iliad describing how Pandarus' bow was made of the polished horns of a wild goat. His home town Gycius or Kytsikos at the southern Propontis is also of Sumerian origin: it represents a settlement established by Kisigk, which is a Sumerian name as well: Kisiga = dwelling place. - It may be added that Thersites, the antagonistic orator among the Achaeans besiegers of Troy, is a Babylonian name: tharsitu (tarshitu) means slanderer. (11)

After the Achaean Greeks had done away with the Phoenician hegemony of Crete, the Pelopides of Mycenae (Mycene) took the initiative for a military expedition to the Dardanelles and the Propontis in order to insure free lanes for ship traffic. This was directed against the numerous Phoenician colonies there. Since freedom of the sea was the chief interest of those Greeks, it is understandable that Ilium was not completely wiped out after its capture by the Achaeans, as Strabo stresses in refuting the Homeric poems. (12) Its inhabitants were not annihilated but forced to withdraw from the coast into the interior, in particular to the heights of the Ida. Through centuries we find descendants of the Trojans in several towns, especially in Dardanos, Skepsis, Kebren and Gergis where they long kept their independence. These names are based on Semitic roots, for instance, Dardanos consists of dar (race, family) and dan (master, sovereign). Thus the Dardanelles (= Hellespont) carry a Semitic name up to now.

Phoenician expansion in Anatolia is indicated by the reiteration of the toponym Tyrus in Cilicia, Pisidia, Lykaonia and Lydia. Even Caria was sometimes called Phoenike. (13) Of the Phoenician settlements there, I mention only Astyra.

Chapter VIII

LOT, LUDIM, LYDIANS AND MAIONES

1

Another Semito-Hamitic chain of peoples which can be traced into Europe is represented by the Ludim who also went to Arabia and Africa. We have to assume that the links of these chains of peoples were modified in different ways during their long migrations. They were exposed especially to Asianic, Caucasian, Tyrrhenian and Aramaic influences. The first branches of these peoples appear in the Bible under the designation Lud, Ludim and Lot. To explain these names, we have to refer to *lu* which is a Sumerian word for "human being." This word root is found in several European languages, as in the German word *Leute* = people and the Greek word *eleutheros* = free. *Leute* was derived from the Old High German *liotan* and the Middle High German *liute*. The English *leud*, plural *leuds* or *leudes*, assumed a special meaning: vassal. Those Biblical ethnica may mean free people.

Yet Joseph Karst derives the Lydian ethnicon from the Aramaic word *galutha* = exile, migration, settlement of colonists. (1) Accordingly he sees in the ethnicon *Maeones* which Homer uses to designate the Lydians, not only as a synonym but also as the basis for the differentiation of two ethnic layers: older settlers originally called *Maeones* and new arrivals called *Lydians*. We have, however, to consider that the name *Lydians* did not originate in *Lydia* proper (western Anatolia). Salomon Spinner has put together passages of the Talmudic literature in which the territory of the kingdom of *Mitanni* is called *Lydia* and *Taurus* and the inhabitants *Tyrsenes*, *Taurians*, *Lydnan* and *Lydians*. (2)

We are inclined to regard *Ludim* and *Lud* as identical, at least as far as they stand for certain tribes; but according to the Bible, the source of our information, they were different personalities with different family trees. *Ludim's* father was *Egypt*, one of *Ham's* sons, while *Lud* was a son of *Sem*. (3) There was also a third branch of *Lud* nations: *Sem* was also the father of *Arpachad* whose descendants in the eighth generation were *Abraham* and *Haran*; *Haran* fathered the well-known *Lot*. (4) All this tends to confirm the fact that the *Lot* or *Lut* nations were numerous. The attempt to reconstruct the chain of these nations is supported almost solely by homonymous ethnica. Assyrian inscriptions mention the *Lubdi*.

The best known link in this chain is the *Lydians* or *Ludians* whose last king was *Croesus*. *Lydia* was situated

between Caria and Mysia in western Anatolia. The Lydians were originally Semites of the same kind as the Canaanites. They came from the defile on the left bank of the upper Euphrates in the country Hanilgalbat (Sophene). The Ludians were then in the neighborhood of Arameans. Maeones means furrow or fissure and designates the same as Galbat: the mountainous region in that defile. (5) Another name for Lud and Hanilgalbat was Urchasdim, the cradle-land of the pre-Abrahamic Terahides. (6)

The Ludim seem to have migrated even as far as the British Isles. This is seemingly commemorated by "the Lothians," a division of Scotland. This Lothian was for some time a bone of contention between England and Scotland. Other names were Laudania (Latin) and Lothiane. Originally Lothian also included Merse and that part of Roxburgshire which lies on the north of the Tweed.

Lothians lived in ancient Arabia as well, and this under the name Lothan or Lothianes; possibly they were the original Arabians. (8)

Adjoining Arabia we find Rutenu which is probably a variation of Lutenu = Lot country. (9) This opens several ethnical perspectives. Rutenu can be traced not only in southwestern Asia but also in northwestern Hisperia. Still in the historic era, we find a tribe called Ruteni in southern Gallia on the Tarn(is). (10) Another Hesperian group, the Atlantic Lydians or Libyan-Hesperic Lydians (Ludim), was grafted upon southern Iberians or Ibero-Libyans. Professor Karst sees traces of the Atlantic Lydians (Lothians), who were predominantly Hamitic, in the element Lusi contained in Lusitania, Andalusia and Alesia which is situated near the source of the Sequana (Seine). (11)

Lydians colonized huge parts of Italia, Hispania and the Alpes under the name Tyrrhenes and became the top layer of the population of Etruria.

Chapter IX

LIBYANS, CHALYBES, SARDINIANS, LIBURNES ALBANI,

ALBIONES AND UKREINIANS

I

Old Libyan is probably the oldest of the Hamitic tongues. It was an agglutinative language as were the

Ural-Altaic idioms and Basque. Nuba-Libyan is still agglutinative. Professor Joseph Karst has proved the close relationship of Euscara (Basque) and Libyan. (1) This relationship is understandable since Libyans are one of the main elements of the Basques. The fact that the Basques spread over large parts of Europe also signifies the expansion of their Libyan element. The expansion of the Libyans, which reached astounding dimensions in ancient times, is still great.

Karst derives the Libyan ethnicon from a hypothetical form: halibuthi which is closely related to chalabuli from which both Calabria and Apulia derive; these south-Italian peninsulas have a mixed population; the ancient Calabrians and Apulians form only a layer of the inhabitants. There is proof of the presence of Liby-Hamites in Latium. Its ancient name was Camasene and Camassenoï, the name for the Proto-Italians, points to Amazigh, an ethnicon of the Libyans. (2) Thus Karst has found an explanation of the name Camasene or Cameses which was regarded as obscure up to now. (3) An Egyptian interpretation will be given later.

The Libyans were not the oldest population in northern Africa. An offshoot of the Ibero-Ethiopians or eastern Ethiopians, they migrated from southwestern Asia, probably Iran and southern Mesopotamia, in a northwestern direction over the Nile countries toward Numidia, Mauretania, and Hispania and from there to Gallia and Britania (Albiones!). The Sumerians may have been early representatives of the eastern (Indo) Ethiopians whose eastern divisions consist of the Dravidas and the Kolh-Windyas. Today the Berbers are the main descendants of the Libyans; they call their language Temâshek. The Arabian designation for Berber is Shilluh and Shellah. Mazigh, Mazikes, Amazigh, etc., are other names for Berber tribes.

Nuba and Fulbe are branches of the primitive Libyan-Nubian stock and both, as Professor Karst teaches, approach the Malayan and Dravidian groups of languages. He mentions several other collateral relatives, such as Kunama and Barea, and proves that they, too, like Fulbe, can be compared with Basque. -- As to the Nubas, Oric Bates groups them with the Cushito Hamites or Ethiopians. This may be justified from a geographical view point but linguistically the Nubas belong to the Libyans (Berbers). Professor Karst speaks forthrightly of the Nuba-Libyan language group and demonstrates how near it stands to Basque. He praises the pleasing sound of Basque and Nuba Libyan, their harmonious development and he characterizes both as agglutinative idioms using, as a rule, suffixes. Both groups have many grammatical features and a considerable part of the vocabulary in common. Vocalic umlauts (Umlaute), e.g., man and men are well known but the languages here in question use variations of consonants in order to form plurals. (6)

Important linguistic branches of the African Libyans

are Kabyle Tuareg Tamashek in the southern Sahara (Sahara Hamites); Shilh in southern Morocco; Zenaga in Mauretania -- the Senegal river is called after them; and the Zeata of Algeria. The Guanches who were extinct during the seventeenth century also belonged to this group.

The ancient Libyans were fair-complexioned. Some of them lived under the names of Alybes and Chalybes in Asia Minor near the southeastern shore of the Black Sea. Chalybes seems to be a combination of the ethnica of the Chaldaei and the Libyans. Strabo even says that the Chaldaei of that region were originally called Chalybes. They were a people of miners, metal workers, manufacturers of arms, and were warriors themselves. They "endured heavy toil in the midst of black soot and smoke." (7)

The abode of other branches of the Libyans is indicated by Livonia, perhaps the oldest known name of a Baltic country. Karst sees in this name a proof that once Scandinavia, the Baltic and northern German countries were called Libya or Lybia; at any rate it was an old synonym of Balticum. Among other names of similar sound, Liefeland(ia) and Libonica are remarkable. The latter name is derived from a legendary prince or ship captain Libone who, with some Italians, was driven by storm to the coast of Livonia. (9) We prefer however to link the name with the Libyans since the blood tests speak for it, as we will see. It is notable in this connection that the Livonians were also derived from the Gibionites or Jews. (9). It is the view of the Second Book of Samuel (21,2) that the Gibionites were the remnant of the Amorites. This brings the ancient Livonians into the ranks of the Semito-Hamitic nations.

Karst sees in Albion, the prehistoric name of Britain, only a modification of the original name of the ethnic group of the north African and the Pontic Libyans (Chalybes). The same applies to the Albani, the Averni of Gallia, Alba Longa, and the Liburnes of the eastern shore of the Adria (Illyria) (10)

The modern study of the human blood groups has opened another path for tracing the Libyans. A general eastward fall in RH-negative frequencies prevails in Europe if we except the Ukrainians who, with 20.6%, approach the Basques, their neighbors, and certain Berber, Irish, and Dutch populations. The frequency of Rh-negatives appears to be an indicator of the Libyan origin of any population. (11) Hence it seems very probable that many of the ancestors of the Ukrainians were closely related to the ancient Libyans. This view is supported by the fact that the bearers of the Tripolye culture in the western Ukraine were agriculturists from the first stage on. (12)

More significant is the distribution of blood group O in Europe. A. E. Mourant stresses the difficulty of ex-

plaining the peripheral distribution of the high frequencies of this group in the northwest and among the Basques, Sardinians, Berbers, and the inhabitants of the Caucasus; how strange that these peripheral peoples, so similar in their ABO frequencies always show a genetic drift toward an increase of O though they display a variety of Rh patterns and have almost certainly been separated for several thousands of years. (11)

Mourant's map showing the distribution of blood group gene O in Europe is revealing. In western Europe and in western Central Europe this group reaches 60 to 65%. It is higher where it accumulated later among peoples who had blended with the Libyans before their emigration. I think here of the ancient Basques whose ancestry was Libyan to a great extent; but the decisive fact is the later influx of other Libyans, namely of those who had either blended with Phoenicians (Liby-Phoenicians) or were used for the colonial enterprises of the Carthaginians in Europe.

The blood group O also tends to confirm a relationship of the Libyans to the West Caucasians. This harmonizes with the close relationship of the basic vocabularies of the Abchasians and of the Liby-Berbers.

As to the regions of ancient Livonia, the frequency of the O group reaches 60 to 65% in Lithuania and western Latvia. The same applies to southern Scandinavia.

Chapter X

THE EGYPTIANS

And on the pedestal these words
appear: "My name is Ozymandias,
King of Kings;

Look on my works, ye
Mighty, and despair!"

P. B. Shelley

1.

Disregarding the early and non-Hamitic Indo-Arabian Egypt, that of Sesostri or Osiris (Ur-mitsraim), (1) we distinguish two Egypts: the ancestral country of the Egyptians in the Taurus Mountains of northern Mesopotamia and the well-known Egypt of history on the banks of the northern Nile.

In several instances the Bible, some cuneiform documents, Falvius Josephus, and the Talmud refer to the northern Egypt and not to its colony in northeastern Africa. The Viennese private scholar Salomon Spinner has put together the passages where Musri in the Taurus, the Mizraim of the north is meant and not the country on the Nile. (2) Professor Karst concurs with it by supposing more northerly ancestral homes of the Egypto-Hamites who, as he found, once lived to the south of the proper Pontic-Asiatic Hittites and extended to the Taurus ranges of north Mesopotamia. (3)

The ruling class of ancient Egypt of the dynastic period originated through the blending of early Libyans and Carthvelians (South Caucasians). I say "early Libyans" because this blending occurred before the Libyans were modified by West Caucasians; it must have taken place sometime before these Egyptians migrated to the Nile when they still dwelt in their mother country in the Taurus and were neighbors of the Carthvelians who also influenced the Hebrews and their language.

Egyptian, so frequently considered the representative of the Hamitic languages, is now classified by outstanding authorities as a Semitic language, and this applies fully to the original Egyptian. Due to a particular fate, this idiom was very much decomposed; it abandoned the forms of conjugation 5,000 years ago while they were kept in related idioms of Africa. (4) A similar decomposition concerns the consonants so that the Egyptian vocabulary seems to differ widely from Semitic. Thus it appears that the Egyptian language was not native to the Nile valley but imposed on the Nubians who adapted the foreign speech of the nobility to their own tongue. Thus the bulk of the ancient Egyptians was semitized Nubians.

Nubia proper is the region between the first and fourth cataract of the Nile, between Aswan and Dongola. This region is so poor that it attracted nobody's greed and even evaded Arabization. Nubas once lived also, as implied above, north of the first cataract. (4) If the Nubas had been pure Hamites, they would not have decomposed the Egyptian idiom to such a high degree. Their Hamitic had been modified by an approach to the Dravidian and also Malayan group of languages. Furthermore the faces of the Nubas show Mongolian traits. So it may be said that the idiom of Nubia represents remnants of very old languages.

The medieval Coptic is a younger derivative of Egyptian.

2

Of all parts of Europe, Greece is nearest to Egypt. We may expect repeated Egyptian colonizations there. They are indicated by several mythical characters. The Leleges

and later parts of the Pelasgians blended with Egyptian immigrants. (6) Moreover the Achaoi (Akaivasha) and the Danaoi had Semito-Hamitic layers.

Egyptoid Hamites lived in Italy beside other Hamites. At least in Latium Egyptians seem to have constituted the ruling class; this is manifested by the origin of the most prominent names connected with the emergence of the Romans in Latium. These names are: Romani (Romans) and Romulus and Remus (mythical founders of Rome). The Coptic-Egyptian rom, rome and the variant remi signify man and remen(ei) signifies the people. Likewise one of the three old tribus of Rome, namely the Latin tribus was called Ramnes or Ramnenses which names have an Egyptian ring. The older name of Latium, Kamassene or Kamise, and the ethnicon Kamassenoï can be explained not only by the Libyan Amazigh but also by the Egyptian Kame, Keme, and Kemi, the old-Egyptian Km-t which means Egypt, and the Coptic Remenkeme signifying Egyptian. (6)

Nilotic Hamites lived in other parts of Italy as well. Several geographic terms, Sicily and Sardinia, allow for an Egyptian or Coptic interpretation. The Hamitic layer of Etruria was strong. Karst envisages a large prehistoric realm of pre-Etruscans and Rhasennas who spread into the fertile Po basin and the coastal regions. The Casci and Camasene (Casmeni) who extend into the historic period reflect the ethnicon of the Casluhim (Casmonim). Eridanus, the ancient name of the Po (Padus) suggests an Egyptian population since Jardan, Jordan and similar names are Egyptian in their origin. (7)

Egyptians dwelt in the countries beyond North Italy, in southern Gallia and in Rhaetia, whose name is suggestive of the Egypto-Coptic raite (reite) = tribe. -- Northeastern Spain, too, had Egyptian inhabitants. Professor Karst sees the ethnicon of the Biblical Casluhim (one of the sons of Egypt according to Genesis 10,13) preserved, though modified, in the names of the Catalonians and Castilians and in names outside Spain, as in Kutso-Walachians. An old derivative of Casluhim is Colchis, the country where, according to the Greek myth, the Argonauts led by Jason sailed to get the Golden Fleece. Beside this Pontic-Armenian Colchis, Karst assumes a Puntic- pre-Chaldean one in the east. (8)

The designation Katzelmacher is a nickname today used by the Tyrolians for their Italian and Rhaeto-Romanian neighbors. This name has nothing to do with cats and their makers but reflects the Anatolian ethnicon of the Kisilbachi which is also a mutilated Casluchim. (9)

As to Portugal, Karst points to the Lusitanian Cempsî mentioned in the Ora Maritima of Avienus; they are reminiscent of the Egyptian Keme and old-Italian Camasene. The name is commemorated also by Iugum Cempsicum, the Roman designation of Cape Espichel situated south of Lisbon. The Egyptian derivation of Cempsî appears dubious when we con-

sider Adolf Schulten's conjecture explaining this ethnicon by that of the Kamps-ianoi or Kampsanoi who were Kelts or Germans dwelling on the North Sea and came to the Iberian Peninsula with the great Keltic migrations before 600 BCE. (10)

There are indications that the builders of some of the European megalithic structures, particularly of the most extended ones, were Egyptian Hamites.

Chapter XI

THE CUSHITES OR ETHIOPIANS

Yet Sesostris, the Egyptian, ...
and Tearko, the Ethiopian, he
(Megasthenes) adds, advanced as
far as Europe (to the Pillars).

Strabo 15, ch.1, 6

1

Two countries were called Cush (Kosh, Kushu): One comprised Nubia, Senaar, Kardofan, and northern Abyssinia; more frequently only a part of it is meant, namely the Kingdom of Meroe at the confluence of the Nile and the Astaboras (Atbara). This kingdom existed from the first century BCE to the fourth century ACE. It developed an alphabetic script of only 23 characters. (1) Meriotish belongs rather to the Libyan group of the Hamitic idioms. -- The second Cush probably lay in Transcaucasia and according to Genesis (2, 13) was encircled by the Gihon. The question of the identity of the river is highly controversial since it is one of the four rivers of the Paradise whose geographical position is very hard to find.

Thus the Gihon was identified with the Ganges of India (Karst), with sidearms of the Euphrates, especially with a canal (Delitzsch), with the Kerkha (Kecha) of Luristan and Kassi or Kashshu (Sayce), with the Phasis, a river emptying into the Black Sea, and with the Araxes (Aras) of Armenia and Transcaucasia (E. Bertheau). The Araxes unites with the Kyros (Kura) and empties into the Caspian Sea. I think we have to look there for the homeland of the tall Cushites whom Joseph Karst regards as the purest type of the homo mediterraneus and as the product of an intermingling of Ibero-Ethiopians (eastern Ethiopians) with Proto-Semites. We discuss other Cushitic countries below.

The best-known Cushite is Nimrod, the mythical hunter and ruler of a large empire (Genesis 10,8-12). Less known is the Cushite wife of Moses (Numbers 12,1). Professor Karst locates Nimrod's realm in proto-Mongolian East Asia, identifies Nimrod with Merops and sees in the Meropes the inhabitants of an East Asian Atlantis. (2)

The Cushites migrated from those South Caucasian regions in several directions. A section went southward into the Choatras Mountains, the Zagrus Mountains, and to the south of them. There the Cossaei (Kossaioi) the Assyro-Babylonian Kashshu were formed who ruled Babylonia after 1746 till 1169. Their proper names point to comingling with Indo-Europeans. A movement to the west seems to have led to the foundation of the city of Kushshar or Kussar, in all probability the first capital of the hieroglyphic Hittites; prior to this, however, it was a city of the Kashkites, the Gashgash in the Hittite language and the Kaskâya in Assyria. Their territory was situated between the Halys and the Upper Euphrates. (3)

A third large migration brought Cushites from Transcaucasia to Arabia. According to Greek sources, a strip of them extended through Arabia as far as Gedrosia, today's Baluchistan. (4) A fourth wave went to the northeastern corner of Africa and from there partly along the Nile toward the Abyssinian mountains and partly along the southern shore of the Mediterranean to Europe. This migratory movement is reflected in the mythical migrations of the Atlantides. For this point we rely on Pliny the Elder who relates that Ethiopia was previously called Atlantia.(5)

We may assume that the Cushites were the bearers of some of the cultures of pre-dynastic Egypt in the time before 4000 until 2900. The African Cushites are represented in our days among others by the Somalis, who have a high percentage of Negro admixture; and by the Gallas, who have a small Semitic strain. According to Orec Bates we have to add the Nubas (Nubians; (6) as we have seen in the chapter about the Libyans, Professor Karst is of a different opinion.

2

That the Cushites were a very large nation is attested to even by the Bible, as we will see in the next section in connection with the Amalekites. It is therefore not surprising to find them also among the ancestors of the Europeans. They lived in northeastern, central, and southern Spain, southern Gallia, especially Aquitania, southern Italy, and Sicily. The Cushites are marked by some of the names ending in -etani, representing the Cushitic plural type and found in the ethnica of the Lusitani, Editani, Contestani, Bastetani, Mastiani, Cosetani, Lacetani, Cerretani, Turdetani, etc. Proto-Semitic ethnica are recognized by Karst in

the names of the Oretani and the Jaccetani, whereby linguistically Oretani is related to the Horites of Canaan and Jaccetani points to an Arabian ethnicon. (7) In England we find the Coritani.

There are, however other derivations of these names, particularly from the Keltic and also from plurals of older idioms. Joseph Karst, (8) whose lead I have followed, stresses that doubts are raised as to the Hamitic character of the tribes in Central Spain, namely the Oretani, Bastetani, and Carpetani; it cannot be ignored that the Finnish-Ugrian languages form the plural with -t and especially the Finns, Mordvinians, and Ostyaks with -ten, -iten, -ätinä, and -tl. Karst (9) assumes as well that, beside the Finno-Ugrian tribes, northwestern Caucasians and Proto-Basques, who formed the plural with -et, -tne, -at, and -tani, must have preceded the Hamitoid peoples. - Issak Taylor gives an Euskarian (Basque) explanation of the suffix -etan which would signify district or country. (10)

3

Several Cushitic tribes are known under other names. Best known among them are the Amalekites (Amluki) who lived not only in southern Palestine but once occupied a much larger area, as indicated by several passages in the Bible, for instance, "Ephraim roots in Amalek" (Judges 5,14). More revealing is the story of Chedolaomer, King of Elam, and his allies who smote all the country of the Amalekites in the region of Kadesh, a place north of Damascus (Genesis 14,7). The Cushite ancestry of the Amalekites renders it understandable that Belaam in his oracle (Numbers 24,20) could give them the attribute "the first of the nations."

The Amalekites called themselves Rezenü and so the Egyptians called them, thereby including the Togi. The country of both was Anterior Rezenü. Posterior Rezenü was their original homeland which was situated in the high mountains of northwestern Armenia. This coincides with the area encircled by the Araxes (Gihon). - Rezenü and Amalekites signify the same: grey-white and lean persons. (11)

4

From a quotation of an earlier author (Megasthenes, ca. 295 BCE.) in Strabo's Geography (XV, 1,6), we gather that the Cushites also produced a great conqueror, namely Tearko. His name appears in different variants, for instance, Tarkos, Tharaka, Taharka. The prevailing opinion identifies him with the Biblical Tirhakah (II Kings, 19,9) and with the man who was, according to Manetho, the third and last king of the 25th (Ethiopian) dynasty of Egypt (688-663). Though this king was warlike and his monuments are found from Delta down to Ethiopia, his deeds do not fit into the picture of the great conqueror Tearkos. How could he be bent on con-

quest in distant Europe when he was not able to hold Egypt permanently against the Assyrians who drove him from there repeatedly?

Thus we arrive at the conclusion that a by far earlier Tearko was the great conqueror. Joseph Karst is of the same opinion; otherwise he could not call Tearcon a pre-historic leader of colonists, and express the idea that the report of his expedition reflects an old and well-founded account of a migration from Cushitic North Africa in the direction of Libya-Hesperia. (12) In addition we have to consider that a Tarchon was the main hero of the Etruscans; his identity with the Cushitic conqueror is probable but not certain. The Etruscan Tarchon was the founder of several cities, especially of Tarquinii (Tarkynia). (13) The question arises, what time we may assume for the Cushitic and Etruscan Tearko. I think he belongs to the third millennium, rather to its first half -- in all probability to ca. 2900 BCE.

5

Reflection on three offshoots of the Cushite Hamites who played a great part in the development of the European population -- the Khaldi, the Rasenna, and the Ludim -- leads to another approach to the question of Cushite invasions of Europe.

The Khaldi, semitized probably in Hanigalbat, migrated a long way, with many stopovers and long stays, down the Euphrates and around Arabia to Phoenicia. As Phoenicians, Punians, and Carthaginians they established many trading stations, factories, colonies, and even states with larger territories than a city and its outskirts. Their influence on the composition, culture, and languages of the European population was tremendous, as will be seen. (Ch. 22)

We spoke above about the Cushite Rezenus. Part of them, semitized by Aramean influence, became ancestors of an important layer of the population of Etruria. This is indicated by Rasenna (Rhasenna), the native ethnicon of the Etruscans. (14)

The Ludi (Lot tribes) of southwestern Asia appeared under different names not only there (Adites of Arabia and essential parts of the Hyksos) but also on the Tyrrhenian shores: Tyrrheno-Ludic Cushites expanded from African Libya to southeastern Spain and over Sicily and Sardinia to western Italy, in particular to Etruria. (15) (See Ch. 8)

6

Owing to Strabo (16) we have some knowledge of the Turdetanians in southern Spain, the Baetica of the Roman era. According to him they ranked as the wisest of the Iberians, made use of an alphabet, and possessed historical

records, poems and laws written in verses 6000 years old. They excelled as miners, were kind and civil. The Bible mentions their capital Tartessos under the designation Tarshish. (17) Adolf Schulten who wrote a monograph on Tartessos first assumed that it was founded by a people of the Aegean sphere of culture; but in the second edition he advanced and proved the opinion that Tartessos belongs to the Etruscan sphere and was founded ca. 1150 BCE. by Tyrsenes who migrated from Lydia. The Phoenicians were regarded as the teachers of Turdetania but this cannot be so if one seriously maintains that Turdetania had versified laws 6000 years ago. It seems reasonable to assume that Semito-Hamitic elements played a role in the Turdetanian civilization: first, the Cushites, especially Ludic Cushites, and then the Carians (see ch.13, p. 47) and Rasennas. The Carthaginians destroyed Tartessos.

7

That the Cushites were a race capable of great accomplishments is attested to by the Greek tales in which they appear as an excellent, educated, righteous people to whom even the gods go in order to feast. Those early Greeks knew about the great expansion of the Ethiopians par excellence, since they describe them as living both near the sunrise and near the sunset. When the Homeric poems mention them, the poet, as a rule, refers to those dwelling in the southern Levant (Sidonia to Egypt) and its hinterland. When Menelaus describes his lengthy return from Troy and mentions the peoples he passed by with his ships, he enumerates only maritime peoples (Cypriotes, Sidonians, Egyptians, Lybians, Erebi = Arameans) and among them the Ethiopians. (18) Homer is usually exact with regard to geographical positions.

The southern Levant, the later Philistia, is the country where Perseus saved Kepheus' daughter Andromeda exposed to a sea monster (whale, as in the Jonas legend). In earlier times Jaffa was called Iopia (Jopia) which is an abbreviation of Ethiopia. The Ethiopians were a little browner than the Greeks which lends significance to the designation Leukosyrians (= White Syrians). It is very probable that Tearkon started his European campaign from Jopia, the capital of the Mediterranean Cushites. Their presence in Palestine explains how Moses may have acquired his Cushitic wife. It also appears that the basic population of the Philistines, who conquered their land after 1300 BCE, was Cushite, ruled by a thin Indo-European stratum. It would run counter to the famous Table of Nations in the Bible (Genesis X,6) to identify the Palestinian Cushites with the Canaanites since their tribal ancestors Cush and Canaan were brothers.

In section I, those Cushites are mentioned who lived in Arabia and Gedrosia (Baluchistan). The gap between them and the Cushites of the Levant (Jopia) is filled not only by the Sinear of Nimrod but also by the Kephenes of the Greek author Hellanicus (fifth century BCE) who remarked that Chaldea once was peopled by the Kephenes who migrated northward to Chocha (near Seleucia). (19) This migration looks like a flight before the invading Chaldeans and should not be identified with Nimrod's northward push from Sinear against Assyria.

Chapter XII

THE BUILDERS OF THE MEGALITHIC MONUMENTS, CARNAC AND STONEHENGE

1

Few structures of remote antiquity have excited our fancy more than the megaliths found in certain parts of Europe and other continents. Some erroneous theories have been advanced about these prehistoric monuments. Particularly inconceivable is their ascription to the early Germans (Teutons). Some German authors regard the megalithic people as the ancestors of the Germans to whom they ascribe enormous proportions because only such people would have been able to handle such ponderous stones. Penka (1) even goes so far as to assert that megalithic monuments were first built by Aryans in southern Scandinavia from whence the Indo-Europeans spread and with them the usage of erecting megaliths. He ignores the fact that the oldest of them belong to periods before the formation or arrival of tribes whom we may call Indo-Europeans and that the Teutons (old Germans) were a late ethnic group. In addition, Penka attributes the megalithic relics of Palestine to the Amorites whom he made Indo-Europeans though their language was Semitic and their blondness and blue eyes on the Egyptian monuments in the Temple of Karnak are merely a figment. (2)

The megaliths were built of huge, mostly crude, boulders without any adjoining material and served either as sepulchres or for religious purposes or both. The number of burials made in each tomb varies from half a dozen to between two and three hundred. Since in France alone the number of these monumental structures adds up to about four thousand, (3) in former times they were attributed to the Kelts, especially to the Druids, their priests; James Miln, e.g., was of this opinion.

Megaliths are found also in the Caucasus, in the Crimea, in Bulgaria, Syria, northern Persia, on the Malabar Coast and in the Nilgiri Hills of India, in Polynesia, Korea and Japan; further, in northern Africa, not only on the shore from the eastern boundaries of the old Cyrenaica to the Strait of Gibraltar, but also far into the interior, as in the Sudan and near Murzuk in Fezzan (Libya). Another diffusion of megalithic tombs in Europe reaches from the Apulian peninsula of Italy over Corsica, Spain, Portugal, the British Isles, Ireland, Holland, Denmark, southern Scandinavia to the western parts of the Baltic area and to northern and central Germany as far as the Oder. Palestine, particularly (Trans-)Jordan, belongs so much to the countries of megalithic cultures that Paul Karge could write a large book about it entitled "Rephaim." (4) Megaliths have been built even in our own day in Assam (India) and on Madagascar. (5)

2

Egypt, situated between Palestine and Cyrenaica (Libya), is not without megalithic structures. Their place has been taken there by the pyramids which can be derived from the megalithic sepulchres: an older form of the pyramids is represented by the step (or stepped) pyramid of Saqqara (third dynasty); one megalithic structure erected upon the other approaches the form of a step pyramid, especially if one keeps in mind that the sepulchral chambers were concealed under a hillock of small stones or earth.

Only a few authors have touched upon this problem, notably the famous Stockholmer Oscar Montelius, who thinks that the megalithic tombs of Egypt may have been destroyed far back but finds it probable that the pyramids were refined descendants of the dolmens: the walls of the pyramids consist, too, of huge stones put on the edges and the roofs are formed by large stones reaching from wall to wall. As to the exact differences: the stones in the chambers of the pyramids are polished and the entire structure built with utmost care whereas the dolmens consist of crude and unsquared blocks of rock. (6)

3

In other countries the megalithic sepulchres underwent different developments, so that several phases can be distinguished. G. E. Daniel, who applies the greatest exactness in studying the architecture of the different kinds of megalithic structures and their diffusion in Europe, classifies them, elaborating upon Montelius' classification, as follows.

1. The primary form from which the others developed was a simple chamber consisting of a single roofing stone supported by two or more stones. The simple chambers were followed by rectangular and polygonal ones.

2. Passage graves are rectangular or polygonal chambers approached through a passage built of huge stones on both sides. We may distinguish three forms here: the original forms are the graves of Pavia in Portugal; the V-shaped passage graves; and the entrance graves which may be compared with a rectangular passage with one small side open and the other closed.

3. Gallery graves consist of elongated rectangular chambers with no passages at all but with fully enclosed small galleries (corridors) surrounding the graves. Daniel adds two later developments of the gallery graves: the Loire gallery graves and the wedge-shaped gallery graves. He considers the gallery graves as degenerate local developments of the passage graves.

4. A fourth group has been added by Daniels: the circular tombs of Crete belonging to the early Minoan period and called tholoi. They went out of use in the second part of the Middle Minoan period (ca. 1700). The flourishing period of the tholoi was from 2800 to 2200. The Cretean tholoi spread to the mainland of Greece, to Bulgarian Thrace, to Sicily, southern Italy, Sardinia and Iberia. (7)

4

Megalithic relics belong to different periods and differ as to contents to such a degree that experts are inclined to assume that the megalithic monuments were not necessarily everywhere the work of the same people. (8) Some think that only the cultural usage to build such sepulchres has migrated and that these tomb builders migrated only within their own cultural districts. Thus a West-European group and a North-European group are distinguished. The primary megalithic colonization took the route over the countries bordering on the North African shore of the Mediterranean, as so graphically pictured in Coon's "The Races of Europe," pp.80/81. After the North African phase the megalithicism spread to western Europe from Iberia to Denmark, and finally passage graves, and later gallery graves, spread through France, the British Isles and southern Sweden. The tomb builders did not migrate into deserted countries but into those of a cultural variety. This may explain why the objects found in those sepulchres differ greatly with regard to cultural quality. It is unreasonable to expect uniformity of the grave furniture through so many long periods of time and for so many countries of different climates and of earlier populations. Still these considerations lead us to believe that people of -- at least partly -- the same ancestry may have erected most of the European dolmens.

The lack of an international type of megalithic pottery and implements seems to speak against this opinion and has prompted the speculation that only a few people were involved in those migrations -- as Egyptian

chiefs, Aegean traders, Anatolian merchants, miners, prospectors, sea-raiders. Others have postulated a diffusion of the megalithicism by religious conversion, as for instance, V. Gordon Childe who devotes an entire section to the "Missionaries of the Megalithic Religion" in his book "The Prehistory of European Society." (9) In contrast to these doctrines, G. E. Daniel assumes a tremendous wave of migration of a people whose normal burial customs are represented by the megalithic tombs. (10)

5

In my opinion, the fact is decisive that at least the skeletons of those tombs show considerable uniformity; they belonged to slightly built persons of medium stature and generally long-headed, many of them conforming to Sergi's Mediterranean type. (11)

The geographical distribution of the megalithic structures coincides with the habitats of Semito-Hamites whom we meet under different names: Rephaim, Amorites, Egyptians, Libyans, Berbers, Kabyles, Iberians of the Hamitic layer and Silures. Tacitus wrote about the Silures of Britannia: "The swarthy faces of the Silures, the curly quality, in general, of their hair, and the position of Spain opposite their shores attest the passage of Iberians in old days and the occupation by them of these districts." (12) Hence follows the very interesting fact that people of the same ancestry gave us our Egyptian calendar and erected the calendrical observatory known as Stonehenge and situated on the Salisbury Plain, Wiltshire, England.

Joseph Karst, a prominent armenologist has advanced an opinion similar to that expressed above. He sees proto-Hamites, namely Ibero-Ethiopians or East Iberians in the megalithic race and calls them Atlanto-Ligyans. However, we have to take into account that the megalithic-like step pyramid of Saqqara, near Kairo, was erected for the Pharaoh Djoser (Zoser) of the third dynasty of Egypt shortly after 2700 BCE., at a time when the Hamito-Semitic invasions of North Africa and Europe were already far progressed and most of the western megaliths not yet erected.

Karst's doctrine remains fully valid for the oldest megalithic constructions which may have been erected by the earliest Ibero-Ethiopians in northern Africa at a time when the northern part of Europe was still largely covered by glaciers. His doctrine is also valid for the numerous and highly developed megaliths of southern India. (13) The skeletons buried there display the proto-Australoid type, like that of the present inhabitants. (14) Thus the Dravida-Tamil peoples may have been the first to construct megalithic memorials; they form the chief population of southern India today and lived long before the Semito-Hamitic period in

Hither Asia. There Semito-Hamites, with whom a part of them blended, took over the idea and technique of setting up megalithic tombs.

J. Morris Jones confirms the identification of the western builders of the megaliths with Hamitic tribes. He found that the pre-Keltic inhabitants of Britain were an offshoot of the North African race. This is evidenced by the cranial and physical similarity of the long barrow men and the Berbers and Egyptians and the line of megalithic monuments which stretches from North Africa, Spain and France to Britain marking the route of the migrating tribes. (15)

In this way we are able to explain the dark-haired elements of the populations of Ireland, Denmark, Scandinavia and England, Wales and Cornwall. It is no longer possible to resort to such explanations as shipwrecked Spaniards of the Armada. We may even go further and assume that the Hamites and other members of the Mediterranean race contributed to the dolichocephaly of the blond Nordics.

No dolmens have been discovered in Asia Minor, on the Balkan Peninsula and, above all, none on the Mainland of Greece if we neglect the tholoi. This, too, shows that the path of the megalithic people along the shores of the Mediterranean to western and northern Europe is not identical with the assumed route of those Indo-Europeans who are supposed to have invaded Europe.

How far were the burial customs in question normal for the megalithic population? It seems, later at least, they were not practiced for ordinary mortals, especially not in regions far from stony mountains where the transportation of the stones and the construction of the dolmens required such tremendous and lengthy toil that we have to assume they were only erected for princely and other high-ranking persons.

6

James Miln, who studied the megalithic alignments around Carnac in the Department of Morbihan (Brittany, France), reinforces the view that that sees Hamites as the builders of the megaliths. About ten thousand blocks of stone were used to build eleven alignments in order to flank and rim ten lanes which run partly straight and partly in snakelike waving lines. What can be seen at Carnac today are the mutilated remains of an immense necropolis constructed during a long period. Miln compares it with the great necropolis of the ancient Egyptians in Thebes, particularly with alignments of Sphinxes at today's Karnak. He also compares the pyramids which contain sepulchral chambers with the cairns which contain dolmens. (16)

Miln continues: "For the Egyptian monuments, the theory of the sacred cubit and the time passage and other

meteorological and astronomical theories have been promulgated. For the monuments of Morbihan we have the theory of the dracontium and the phiolatry (serpent worship) and the sun worship, Druidal temple and astronomical theories. In all these there may be, for both classes of monuments, some degree of truth, but their destination still remains as sepulchral monuments."

7

Stuckeley was the first (in 1723) to advance an opinion about Stonehenge, later maintained by Norman Lockyer, namely the theory that it was built about 1500 BCE. as an astronomical temple, designated to worship the sun and to observe the motions of the heavenly bodies. (17) Lockyer stressed that such a structure could be planned and executed only by a people of a long antecedent period of civilization. But there is every indication that several peoples or several succeeding groups of the same people contributed to the construction of the temple and its surroundings.

The most striking feature of the temple is the orientation of its axis and of its avenue of approach in accordance with the sunrise on the longest day of the year (summer solstice), thus marking the beginning of the year. This reminds me of the temple at Karnak (ruins of Thebes in central Egypt) where the orientation of the temple axis and of the avenue is the same; but there are sphinxes along the latter while earthen banks hem the avenue of Stonehenge. The solstitial cult was born in Egypt; it is a child of the rise of the Nile.

Of course, due to the decrease of the obliquity of the ecliptic, the sun rises now more to the south and the axis of the temple points accordingly more to the north. Thus Lockyer could figure out when the sun really rose above this axis; he arrived at a period between 1900 and 1500, perhaps 1680, as the date of the erection of the astronomically relevant parts of the temple.

Lockyer's doctrine has been disputed by Sommerville (18) with arguments which look like this: none of the circles really represents a circle, center and axis are not correct geometrically, and the sun does not rise in a right angle above the horizon but in an oblique angle. These arguments do not take into consideration the lapse of time and its ravages and the technical difficulties of the builders who did not have such expert craftsmen and fine tools as those in Thebes and could use only crude stones which had to be transported from a distance of ca. one hundred and eighty miles, partly by sea. Eventually the deliberate destruction between A.D. 50 and 400 has to be considered, where we have to choose between the Romans who were usually tolerant and the Christian perpetrators. (19)

Some of the circles were already in operation in 2200, but then the sun was worshiped in May, August, November and February. About 1600 this cult was largely replaced by a June-December cult. This shift may be the meaning of the cryptic "Balder killed the mistletoe." In this way the influence of distant Egypt made itself felt abroad. There the second cult was parochial for centuries until 2300 (12th dynasty). The pioneers of it may have reached Stonehenge ca. 2200.

Lockyer, too, regarded the bulk of those who inhabited the British Isles before the arrival of the Kelts as speakers of "dialects allied to those of North Africa" -- which points to the Egyptians and Libyans.

In a recent publication, R. J. C. Atkinson distinguished three periods for the megalithic structures of Stonehenge. For Stonehenge I he assumes a time from 1900-1700 or earlier, namely 2400 or later; for II -- 1700-1600; for IIIa-- a time around 1500; for IIIb -- 1500-1400; and for IIIc a start in 1400. (20)

Stonehenge II is characterized by the invasion of the Beaker Folk: Bell Beakers of Southwest and Central Europe and Necked Beakers. Both invaders were offshoots of a people extending from the steppes of Russia to the plains of northern Europe and known as bearers of the Corded Ware and Battle Axe cultures. (21) The language of the Beaker Folk is unknown; it may have been Basque, Ligurian, Liby-Hamitic or, what is most probable, an early Indo-European language of the Satem type.

The epochs of Stonehenge III coincide exactly with the dates given by Lockyer for the erection of the astronomical temple. Atkinson asserts that the builders were an agricultural and metal-working people. This points clearly to Hamitic tribes influenced by Egyptian culture.

Chapter XIII

CARIANS, HURRIANS (HORITES) AND MINOANS

Every civilization and every culture
is thus a Tower of Babel.

Reinhold Niebuhr

1

Caria was situated in southwestern Anatolia. Her

inhabitants played a great role in building up Europe, yet it is difficult to answer the question who they were. The classical tradition alone does not lead to a satisfactory solution of the problem. Herodotus thought the Carians were identical with the Leleges and this opinion still seems to prevail. In reality the Leleges were one of the earlier layers of the population of Caria. They lived in Greece and in Anatolia and were defeated and thereafter dominated by the Carians. Originally the Carians did not differ from the Grusini (Karthveli, Georgians). The ethnicon of the Carians is contained in Karthveli or Karthuli, the native name of the southern Caucasians, and in Karduchi, a people of the upper Tigris. (1) This ethnicon is also found in Euscara, the name of the language of the Basques, as the name of the Khaldi forms the middle of Euskhalduna, the ethnicon of the Basques. This seems to point to an identical origin of both the Carians and the Phoenicians, whereby the Carians seemingly took the land route while the Phoenicians came much later to the Mediterranean after sailing around Arabia with many more or less long stopovers.

Moreover, with regard to art and technology, the Carians of Asia Minor form a link between the Khaldi and the Minoans of Crete, the Greek mainland and the early Etruscans. A very ancient king of the Macedonians and the Argivi was called Karanos after the Carians. (2) The name of Crete signifies land of the Car and originated from the Kirethi (Kerethi) through suppression of the second letter.

The above explanations of the ethnicon of the Carians are in accord with our knowledge of the population of southwestern Asia. I think it is possible to trace them further back. J. T. Cornelius, a London author, who wrote about "The Dravidian Question" equated the Dravidians and Libyans on a totemistic basis. (3) Their most ancient emblems are fish and bird. Several place names are derived from kori (koli) which means in Tamil, the main Dravidian language, domestic fowl, cock or hen; Cornelius enumerates: Khorosan (Iranian Plateau), Kirkuk (oil center in Iraq), Kharkov (Russia), Korinth (Greece), Koromandel Coast and Cape Korey in India, etc. Kory or Kolis is the name by which Pomponius Mela and Dionysios Pereigatis designate South India.

The inclusion of the name of the Carians may give a hint as to their ethnic position. That Libyans were not only the rulers of Caria but made up the bulk of her population is confirmed by the fact that the blood group which still prevails in the former territory of Caria agrees with that typical for the Libyans. (4) It must be stressed that the blood group picture of most of the other parts of Anatolia is different.

Both explanations of the ethnica mentioned above, that of Joseph Karst discussed in the first paragraph and

that of Cornelius can be reconciled if we trace back all those peoples to the pre-Hamitic southern Iberians, also called Liby-Iberians or, considering the addition of an Ethiopian element, Ibero-Ethiopians. They formed a part of the Mediterranean race and spoke an idiom which was a mixture of the original Caucasian language and of Kolar-Dravidian (Kol or Munda Dravidian), itself a mixed language. (5) The Carians originated from the blending southern Iberians with Semito-Hamitic tribes.

2

The role played by the Carians and their ancestors seems still greater if we adopt the pertinent opinions of Immanuel Velikovsky who wrote a book entitled "Ages in Chaos" containing a chapter about the tablets of Ras Shamra; he also speaks there about the Carians. For Velikovsky the Khar of these inscriptions are identical with the Horites of the Bible and with the Hurrites (Hurri); the Hurrian language is but Carian and a separate Hurrian nation a creation of modern linguists. (6)

The wording of certain Hittite texts which indicate they already knew an ethnic entity called Hurrians counters this assertion: they introduced the Hurrian passages by addition of "hurilili" to such formulas as, e.g., The singer of the Land of Hurri sings as follows (hurleli) (7) Moreover, the authors of the Bible knew both the Horites and the Carians as two distinctive ethnic units. Thus we will do best to regard the Carians modified descendants of the Horites, as several other nations, for instance, the Vannic people and the Assyrians. The Carians had a substratum of hamitized Leleges and became great seafarers while the Hurri were landlocked.

The Hurri became a people of wide expansion and ramifications. They began to play a role in history before 4500 BCE and as early as 2200 they began to push out of the Caucasian highlands. (8) Ephraim A. Speiser, in his "Mesopotamian Origins" (9) and in his "Introduction to Hurrian" (10) consolidated all known facts concerning the Hurrians (Horites). He says that their language, also called Mitanian and Subarean, had an exclusively suffixing character but its bound particles imparted to it an agglutinative character.-- The stories of the early Hebrew Patriarchs and a number of their legal institutions have exact Hurrian parallels. The prominent nosed Armenoid and Anatolian types go back to the Hurrians; it is sometimes incorrectly called the Semitic (Assyrian) or Hittite type. (11)

Velikovsky's other views are supported by Cornelius (see above) and by Karst who speaks of the close ethnic connections of the Carians, the Horites of Edom, the Krethi, the Na-horites who were North Semites (an Aramean tribe), the Horitani or Oritani of Hispania, the Hurya, as the Jews

were called by South Caucasians and Armenians, and the Philistines whom the Egyptians called Taka-kara or Takara.(11)

3

The Carians were outstanding as navigators, ship crews, and mercenaries. They colonized in the Mediterranean Basin before the Phoenicians and doing so later under the leadership of the Phoenicians. They were submerged among the Phoenicians as soon as the Ionian Greeks made their appearance in Caria. Between Caria and Crete lies the island Carpathus, a meaningful name indicating the connections between these countries. The Carians seem not only to have served the Minoans but to have been Minoans themselves. Otherwise Herodotus could not have considered the Carians as the chief people of the Minoan Empire. It was he who wrote that the Minoan victories and conquests of territories "made the Carians too at the same time to be very far the most regarded of all nations." (6)

Movers found the Carian possessions as numerous as those of the Phoenicians and mentions in particular those in Greece (Attica, Boeotia, on the coast of the Peloponnesus, as Hermione and Epidaurus) and traces them to distant western regions and even to Phoenicia. There was at least one Carian port and settlement on the Thracian shore of the Black Sea. Carians lived on its northern shore as well, and, according to Plinius, occupied the mouths of the Tanais (Don) which were important for commerce with the Scythians (7) Carian colonies existed also on the southern shore of the Black Sea. (8)

As to the western Mediterranean shores, Adolf Schulten adduces those indications which back the opinion that Tartessos, the State in southern Spain, was founded by the Carians, since names with the suffix "-essos" occur frequently in Caria proper; in addition, there are four Carian place names attested for the shore of Morocco. (9) Moreover, there was in the region of Tartessos the town of Carissa, the present Carixa, near Bornos east of Jerez. To evaluate all this, we should bear in mind that there were Caryanda, Carapolis, and Carion in Caria; Carura in Phrygia; Caessos in the Troas; and Caris and Carides on Chios and Kos.

Following the lead of Albrecht Wirth, (10) we state the following toponyms: Caranthia (Carniola, Krain, now Slovenia), Carinthia (Carinzia, Kaernten) and Carnuntum in Lower Austria, east of Vienna. Caranton(us) is a river in Aquitania (France). Between Carinthia and Istria lies the Karst (Carso), a deforested and denuded plateau since the rule of the Republic of Venetia. -- We must exclude two groups of similar geographic names: those containing "cara", the Turkish word for black, and "Kar," the Austrian word for gorge, ravine or hollow.

We may, however, add the names of the mountain ranges forming the boundary between Austria, Venetia and Slovenia: the Carnic Alps or Alpi Carniche or Karnische Alpen and the Karawanken or Caravanche; likewise, the Karer See (Karere Lake) in the Dolomites, a fascinating range in Alto Adige (formerly southern Tirol). The name of Tirol itself is of Carian origin and stems from the castle Tirol. Many Carian names contain the formative "ia" (ja = ya), as Troja (Troy); Noreia (Neumarkt in Carinthia); Celeia (Cilli, Celje in Slovenia); Aquileia on the Gulf of Trieste; a second Aquileia (today's Aalen) situated north of the confluence of Danube and Iller (Hilora) in the eastern part of the Suabian Jura (Alba mons); a third Aquileia in Etruria; and Careia, also in Etruria, at present called Santa Maria di Galene.

The conclusion appears justified that Carians once dwelt in the Alps, especially in the southern parts. This conclusion is supported by the fact that the Carians were active in the Adria. Strabo reports that the Adriatic Epidaurus (Ragusa Vecchia) used to be Epicarus; while Aristotle says that Carians took possession of it. (11)

4

The Carians were indeed able to play the role ascribed to them. In addition to their skill as navigators, they were also innovators. They wore crests on their helmets and were the real originators of the so-called Ionian dress of the Athenian women. They applied new devices on their shields and also introduced their special holders. Their bronze mail may have given them some military superiority over their contemporaries. (12)

Adolf Schulten assumes that the Carian sea rule lasted for ninety-two years, starting after the fall of Troy (1184 BCE) in some connection with the Aegean movement (around 1200) (13). This, however, may have been only a second flourishing, the first having coincided with the first two ages of the Minoans which had begun more than a thousand years before the Phoenicians reached the Mediterranean Sea. Consistent with the above, Evans dated the early Minoan period from ca. 3000 to ca. 2000 and set the year 1580 as the end of the middle Minoan period. The close connection between Carians and Minoans by kinship as well as association is confirmed not only by Herodotus but also by Hebraic literature. (14)

5

The Carians did not keep their ethnic identity. Finally, the political connection with Crete was disrupted forever. Georg Meyer has written an excellent tract on the Carians and advanced good arguments for the Indo-European character of their idiom. (15) He lists the names of Carian persons and places and examines the word roots and suffixes;

he finds that they all have Indo-European traits. Eduard Meyer and Milchhoefer are of the same opinion.

Experts who wrote one or two generations prior to Georg Meyer were convinced of the Semitism of the Carians. Among them figured the historian Max Duncker, Movers, and Alfred Gutschmid; (16) Kiepert (17) was prone to see in the Pelasgians a Semitic people differing from the Carians, perhaps only in name; G. Schmidt, who wrote about the history of the Carian princes of the fourth century BCE. and of their coins, had not the slightest doubt regarding the Carians as a Semitic tribe. (18)-- Athenaeus of Naucratis, an Egyptian Greek who lived at the beginning of the third century ACE. and who specialized in writing about everything in connection with food and meals mentioned the sameness of Carians and Phoenicians; he refers in this respect to earlier sources: book 4, chapter 76 of his "Deipnosophists," the "Banquet of the Learned." His opinion is certainly correct as to the Phoenician period of Caria.

In my opinion, the doctrines of both groups can coexist. The Carians of the Minoan period were Semites who probably spoke an Akkadian dialect. Later on, a heavily modified Aramean idiom may have prevailed and this beyond the fourth century BXE. During the just mentioned Phoenician period numerous Phoenician settlements existed in Caria, numerous to such an extent that some authors called Caria Phoenicia. At a later date, the Carians themselves expelled the Phoenician colonists. (19) Thereafter the Carians were gradually hellenized so that their names and their speech assumed more and more Indo-European features. Yet this change must have started long before the Greek (Dorian) influence became prevalent. In this connection the repeated attempts of the Hittites to get a foothold in Caria (Arzawa) come to mind. At a later period, Phrygian invasions took place. While the colonization by Dorian tribes was a peaceful event, the Ionian penetration of Caria was characterized by killing of the males and rape of the females. Only a part of the littoral remained ethnically Carian for a long time.

Chapter XIV

A. PHOENICIANS. EARLY JEWISH INFLUX INTO EUROPE.

KHAZARS.

B. THE ARAMEANS.

A. Phoenicians. Early Jewish Influx Into Europe. Khazars.

1

Phoenicians who came from the Upper Euphrates to its mouth coasted Arabia and long before 1500 BCE. reached Canaan. Thereafter they dwelt on many shores of the Mediterranean. That their expansion reached past Spain to the British Isles and far beyond as well as to the shores of the Black Sea, is almost unknown. At any event, some of the Phoenician invasions were on such a large scale. (1) The occupation of the Mediterranean shores was facilitated by the fact that they met earlier settlers there who spoke a Semito-Hamitic language. The Phoenician influence on the formation of the Kentum group of the Indo-European languages was profound, as we will see. (2) Just when this formation was in progress, the Phoenician idiom lost its Asiatic domain to Aramaic. This aramaization began soon after the Phoenicians started to colonize in the west.

2

Free Jewish emigrants came to Europe with Phoenicians and Arameans and later in the wake of Greeks when the Egyptian dynasty of the Ptolemies ruled over Palestine. During this period of hellenization, Jews settled throughout the Greek world.

The Phoenicians who captured and bought slaves not only for their own use but were also dealers in slaves, were generally good neighbors, but not always, as, for instance, in the time of Joel and during the Maccabaeen wars. The Prophet Joel, who probably lived in the fourth century, desired to repay the Phoenicians for their misdeed, especially for selling Judeans to the Greeks.

In the Maccabaeen wars, we find Phoenician slave dealers crowding the battlefields to buy captured Jews at a low price. This period and that following the wars of Pompey in Syria and Judea were the palmy days of the Phoenician slave trade. Delos was the great seat of this trade. Thousands of slaves were imported and sold there on the same

day. The great dispersion of the Jews in the west dates from this time. The Jewish communities in the west consisted then less of merchants than of liberated slaves. The Phoenician slave trade went on till after Hadrian's war in Judea; then Phoenician merchants, in the much frequented slave market at the terebinth of Hebron, bought four Jews for a measure of barley. (3)

When the Romans held sway over Palestine, there was also a considerable influx of Jews into all parts of the empire.

Numerous Jews of the Caucasus, particularly those of Georgia (Gruziya) and Daghestan are unlike the other Jewish groups. This applies fully to the Daghistan Jews, better known as Mountain Jews (Dagh-Tshufut, Bergjuden) who differ not only anthropologically but also in religion. They speak an Iranian dialect called Tat and became a detached tribe about 600 BCE.

The kingdom of the Khazars comprehended the entire southern part of European Russia. It was ruled by a Jewish dynasty and upper class from 732 to 965 ACE. The Chabirs, the main tribe of the Magyars, were a branch of the Khazars. The Jewish Chagan (king) of the Khazars made Arpad the Chagan of all Magyars.

About the Jewish component of the western Indo-Europeans, Anatole Leroy-Beaulieu wrote more than fifty years ago: "There is probably not a single European, and hence not a single American nation that is quite free from all admixture with the Semitic Jew. From the Spain of the Visigoths to the Germany of the Crusades, and from the Nuevos Christianos of Castile and the Marranos of Portugal to the Frankists of Poland, all have been subjected at different periods to an infiltration of Jewish blood. Who can tell how many Israel children have during the past fifteen centuries been filched from her by baptism, whether optional or compulsory? Their number must be counted by millions." (4)

B. The Arameans

From the fifteenth century BCE. down, Aramaic nomads swamped southwestern Asia and made their language prevail there. Not small was the contribution of the Syrian Arameans to the western population during the Roman period. They came to the European part of the Roman empire as soldiers, colonists, slaves and even as emperors. Syrian and other oriental legions were settled in the Rhineland; this may explain some features in Goethe's face.

The first account of the Arameans appears in the twentythird century on a cuneiform inscription of Naamsin,

king of Akkadia. The question arises whether Arameans who lived in the fourth and third millennium BCE. migrated to Europe. Pliny the Elder identifies the Arameans with the Scythians. Albrecht Wirth is inclined to restrict this identification to "the important tribes" of the Scythians. He found their traces in several parts of Europe: the Lithuanian sanctuary Romo-we (we is a Georgian local suffix); Roma-rike on the North Fjord; Aremor-ika where later Venetes lived and where the Vendee is situated; Rumo in Tyrol; Rumo, the old name of the Tiber; and Rome. Other authors may see traces of other Semito-Hamitic tribes in these old names.

At any rate, Arameans greatly influenced Europe. The Biblical Patriarchs were Arameans; the Jewish books between the Old and the New Testaments (Apocrypha and Pseudoepigrapha) were written in Aramaic as were also the Talmuds and perhaps at least one of the original Gospels; Aramaic replaced the other Semitic languages in Asia and became the idiom of the Kassites, Rezenu and Mitanni; from the Aramaic alphabet developed the written characters of Hebrew, Indic, Arabic, Armenian, Georgian, Syriac, etc.; no wonder, Aramaic, the lingua franca of Hither Asia, influenced the vocabulary of the Greeks and Romans; the cultural influence of the Arameans was also great: Hammurabi's legislation betrays Aramaic influence as do also the oldest Greek poets. Solomon Spinner located the cultural center of the Arameans in the upper reaches of the Euphrates.

The former dwelling places of the Arameans were more to the north, in the limestone lands north and south of the Caucasus, especially in the northern Taurus and on the Black Sea; the latter means proximity of the Scythians. In accordance with the whitish color of the native countries of the Arameans, they appear under different ethnica which all allude to this character of those countries. Some of these ethnica are; Kir (Prophet Amos), Gir (Sumerian), Sur, Sir, Syria and Assyria (= Syria with alpha prostheticum).

The Arameans came to the Euphrates and Tigris and into the Taurus and were semitized. They turned to Uruma and to the Urmia Lake in northwestern Iran and were iranized. They overran Babylonia and became Chaldeans. Some Arameans went to the south, invaded Egypt and settled in Arabia Petraea where they played a considerable role as Nabataeans. I think it was under the influence of Aramaic that the Tokharians became a member of the Kentum group of the Indo-Europeans. The location of the original home of the Arameans, their expansion in all directions, their identification with a certain group of the pre-Indo-European Scythians and other considerations led Albrecht Wirth (*Kaukasische Zusammenhänge*, p. 15) to assume that Arameans also went to parts of Europe besides Caucasian regions and the northern Black Sea. Wirth even goes so far as to exclaim: in the end Europe may be an Aramean country!

Sometimes the expression Arameans is used to denote all Semito-Hamites; yet I think that Albrecht Wirth means the Arameans in a narrower sense.

Chapter XV

THE EUROPEAN MOORS AND ARABS

The Arab conquests of the seventh and eighth centuries extended the empire of the caliphs from the Indus to the Loire so that the Arabs occupied large parts of the then defunct West Roman Empire. Those of them who settled in Europe came from various parts of that Mohammedan empire, particularly from Moorish (Mauretanian) North Africa. This means that a considerable new influx of Hamitic elements took place in Europe, mostly under Arabic names. Outside Arabia, the Arabs, whether they belonged to the governing class or to the bulk of the Bedouins, perished because of their discord and the immensity of their success. "The old ethno-geographic entities re-emerged, but superficially coated with Arabism." (1)

In Sicily there are several names of Arabic origin in uneven distribution. I mention only Marsala = port of God. Gebel, the Arabic name for mountain is retained in the mongrel term Mongibello which is another name for the (Phoenician) Etna. Many names like Calatagirone commemorate the Arab rule of Sicily. (2) In Italy, Sardinia, and France we find only a dozen or half a dozen place names given by the Arabs since they were soon expelled from these countries. (3)

Nowhere in Europe are there such abundant vestiges of the Arab conquest as in Spain and Portugal. Gibraltar is composed of Gebel al-Tarik = Mountain of Tarik, as Ibn Zeyad was called -- a liberated Persian slave; he became the chief-tain who invaded Spain. Isaak Taylor's "Places and Names" contains a sketch map (p. 74) which gives a rough notion of the distribution of Arabic names in Spain and Portugal. Such names cluster thickly around Lisbon, Valencia and in the neighborhood of Seville, Malaga and Granada, the last stronghold of the Moslem kingdom in Spain. Arab names are also numerous in the central parts of the Pyrenee Peninsula; but the more we approach the Pyrenees and the mountains of Asturia and Galicia, the more these traces of Moslem rule disappear and are replaced by names derived from the Basque, Keltic and Spanish languages.

Numerous names of rivers begin with Guad-, as in Guadalquivir, a corruption of Wadi-l-Kebir = the great river. Characteristic is the Arabic article al which is prefixed

to a very large proportion of Spanish names. Medina appears five times in Spain. The great mass of Hispano-Arabic names are descriptive terms, for instance, Almaden (the mine), Almeida (the table), Trafalgar (Taraf al-ghar = the promontory of the cave), Alhambra (the red) and Algarbe (the west). (4)

In France, the Arabs held the southern and central regions as far as Tours. After Charles Martell had defeated them at Tours in 732 ACE., the fugitives seem to have retired into the Provence, where they maintained a precarious sovereignty for some thirty years. -- Most interesting is the fact that they occupied passes in the Alps of France and Switzerland and blackmailed travelers. In the tenth century, the Moors still held the Maurienne. The present inhabitants of the Saas Valley are descendants of the marauders from the Maurienne. In 911 the Moors crossed the Cottian Alps and took possession of the Pennine chain which they still guarded for the benefit of Hugo of Provence in 973. (5) The greatest Moorish colony existed in the valleys of the Bernina; local names still extant prove it.

Long before the great roads of the St. Gotthard, the Simplon and the Splügen had been constructed, three other passes were used to travel from Switzerland to the south. Just these passes were occupied by the Moors. The westernmost of them was that of the Great Saint Bernard connecting the Rhone valley and the Val d'Aosta. It is significant that the mountain to the east of the Hospice of the Great St. Bernard bears the name of Mont Maure.

This name, the Moor's mountain, is attached to another pass which was frequented in early times. Though no direct historical evidence exists, it seems impossible not to believe that this pass of the Monte Moro was held by those "Saracenes" or "Moors." In the first place, we find a strong position which commands the passage up the Val Anzasca on the Italian side of the pass which is called Calasca; this name derived from Kal' ah-castle (cf. Alcalas and Calatas in Spain and Sicily). The peak opposite Calasca is called Piz del Moro. On the other side of the valley is the Cima del Moro pass; the hamlet of Morghen lies beneath it. Crossing the Moro pass, the first hamlet is situated on a terrace called Almagel = the halting place or station.

The third pass, which in ancient times formed the chief communication between Italy and the North, connected the Lake Como with the Engadine. This also, it would seem, was occupied by the Moors. Near the summit of the Maloja and Muretto passes, we have the Piz Morteratsch and the Piz Morter. Descending the pass on the northern side, we come to a very old stone bridge of one arch, springing from rock to rock across the narrow chasm. This place is called Pontresina which seems to be a corruption of Ponte Saracina, the Saracen's bridge. The village of Pontresina is composed

of solid stone houses, Spanish rather than Swiss in appearance. Saratz is still a very common surname in the district. In the neighborhood of Pontresina we find several other names of Arabic origin, such as Samaden, Alvenen, Albigno, Tarasp, A-Vaschein, Mad-UL-ein and the Val Ain-as. The river which flows from the Maloja on the Italian side is called the Mairo. Finally, Castel Muro has to be mentioned.

This is only a small part of the material brought out by Isaak Taylor to prove the existence of Arabs and Moors in West and Central Europe.

THE KETS AND THEIR DESCENDANTS

Chapter XVI

KETS

(YENISEIANS, YENISEI OSTYAKS)

AND KOTTIANS

Us lifts the billow,
Sweeps down the billow.
And we are drowning.

Goethe, The Limits of
Mankind.

1

Many experts believe that there were migrations among the Indo-Europeans from Central or West Asia. I think, however, that the Indo-Europeans originated in westernmost Asia or in eastern Europe and assume migrations for several groups of distant ancestors and those who spoke the first Indo-European languages. The most important groups of ancestors were Old-Siberians, Finno-Ugrians and peoples of the Caucasus. Among the Old-Siberians (Palaeo-Siberians) the Kets or Yeniseians, better known as Yenisei-Ostyaks, stand out. Klaproth used the name Yenis(s)eiani instead of the cumbersome Yenisei-Ostyaks. Yet we must keep in mind that there are Yenisei-Tunguses and Yenisei-Samoyeds , too.

In Siberia, east of the middle course of the Yenisei, one finds the Yenisei-Ostyaks who numbered only 1281 in 1917. A branch of them, the Cottians, died out after the middle of the 19th century. Other branches were absorbed by Altaic tribes. The Yenisei-Ostyaks belong to the Siberian "Hyperboreans" and are ancestors of many prominent nations, as will be seen. Their great expansion affected the vocabularies of Armenian, Hittite and Lykish which show points of contact with the idiom of the Yeniseans. They also blended with the Maeonians (Lydians). Further presentiment of the great significance of these Hyperborean tribes arises when we consider that not only the pre-Hittite name of the Keteians (Hiti, later Hittites) stems from them but also that of the proto-Armenians, namely Hay. (1)

The Yeniseians called themselves Ket which means human being, person, man; the plural is diäng or den. This name and the vocabularies of the peoples involved form the basis of several ethnological hypotheses, as will be demonstrated. Karst gives Kiedän as another plural form.

Odysseus extols the deeds of Neoptolemus, the son of Achilles, in relating his descent to Hades and his conversation with the ghost of Achilles: Neoptolemus ran his sword thru the hero Eurypylus, the son of Telephus, and he slew many of his Keteian companions. Though this episode was added after the mythological age, it, too, shows the significance of the Kets. (2)

The Yeniseians are fond of singing and speak a language (Yeniseiane) which, according to Trombetti, G. J. Ramstedt and Kai Donner branched off from the same basic language as Sino-Tibetan or, Indo-Chinese which signifies the same. This language group is linked to Yeniseian by an extinct language called Tungut or Si-hai. (3) Den, the plural of ket, reminded the Russian professor Bogoras of the dinlin and di of different Chinese chronicles; they are described therein as red-haired and blue-eyed. The living Yeniseians are physically not alike. Beside some bright-eyed and blond elements, easily explained by Russian influence, two types prevail among the dark-haired and dark-eyed Yeniseians: one has a narrow, long face with keen, handsome features; the other type has broad, high cheekbones and small, slanted eyes. A small fourth group combines such cheekbones and round skulls with straight eyes. (4)

2

Despite their small number, the Yeniseians are divided in dialects: Symish and Imbaskish are the chief idioms; Nasymovish is a dialect of Symish, Bachta and Upper-Imbaskish are varieties of Imbaskish. The idiom of the Cottians is of greater antiquity than Yeniseian, its sister language. According to Alexander Castrén, who studied these idioms a century ago, Cottish was so changed that he had difficulty in recognizing a relationship of both branches. Castrén deduced it more from the spirit which still pervaded the dried up skeleton. Only five Cottians were left when Castrén strove to study it with their help; since then Cottish has become a dead language. In his time, a part of the Cottians had been absorbed by the Buryats. (5) Nearer ancestors of the Cottians lived in the district of Kansk. Other branches of the Yeniseians, such as the Assanes, died out or were absorbed by the Turks, e.g., the Arines. (4)

Castrén found the places of the Cottians and Yeniseians surrounded by speakers of Ural-Altaic idioms who add endings to the word roots (agglutination). Generally speaking, Yeniseian and Cottish do not know this method of word formation but change the vowels of the roots as do the Semito-Hamitic languages. Thus both groups differ fundamentally. Only the system of sounds is similar but the vowel harmony of Ural-Altaic is unknown in Cottish and Yeniseian. (6)

Yeniseian shows greater variety of vowels and groups of vowels than Cottish which prefers simple vowels to diph-

thongs, for instance, a or o to oa, as in the expression for knife; ton is Cottish and doan Yeniseian. Half is halap in Cottish and khoalap (choalap) in Yeniseian; Castrén writes xoallap (x = kh). This exemplifies the greater primitivity of Cottish.

The Yeniseian noun is very well developed. The formation of the eight cases takes place in the endings. Here are the first three cases for the Yeniseian words for father and mother:

	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
Nominative	up	obên	âm	âmên
Genitive & Accusative	up ubda	obênda	amda	âmên âmenda
Dative	ubdan	obênnan	adan	âmênnan

The n's are nasal, if not underscored.

When we look only at the nouns, Yeniseian, etc., have the appearance of a flectional language but the constructions of the different forms of the verbs are so far from the conjugations prevailing among the flectional and also the agglutinative languages that Yeniseian and its related idioms should be considered as a separate linguistic group. This group changes the root vowels of the verb as do the Semitic languages but these changes are limited to the syllables preceding the final syllable, except for a sign at the end of the verb to mark the plural. Thus the final sounds of the verb remain invariable; some exceptions probably developed under Samoyed and Ugric-Ostyak influence. As for the rest, the rule applies that all the changes necessary to conjugate a verb take place either at the beginning or in the middle of the stem. For example, the forms of the indicative of the Yeniseian expression "to die": dieyo (I die), kuoyo, duoyo; plural marked by n: dieyon (we die), kuoyon, duoyon. Generally the root syllable is put at the end, as len in didelen= I work and yo in dieyo.-- The Cottish verb shows a variety of features: some verbs are conjugated by attaching different inflectional endings, others vary the middle syllable or only the first one or modify both syllables. (7)

3

Of high interest are the manifold linguistic resemblances and affinities of the Yeniseian and Cottish idioms to several other languages of different families. This suggests that the ancient Yeniseians and Cottians were at least the linguistic ancestors of many Eurasian nations. The names of the Nordic Asen, and of their abode Asgard, and the Etruscan word for god: aes or ais (plural aesar or aisar)

are linked to the Yeniseian and Cottish ês, êś = God, heaven. Up and em, the expressions for father and mother in these languages, correspond to the Hebrew equivalents ab and em. Lady is connected with the Cottish alit (woman), the Lykian lad(a) and the Armenian alič, aljik (girl) and elar (wife). (8) Professor Karst adduces the following linguistic equations:

<u>Armenian</u>	<u>Yeniseian</u>	<u>Cottish</u>
kin = woman	khim = wife	
root:tes - to see or (eye) sight	des = eye	
tela = child	dyl = child	
tsuch (tsukh) = smoke, fume		tu = smoke, fume
kełzi, kuluzi = island		ulśuk = island
hori, the second Old-Armenian autumn month		hōri = autumn = Herbst in German

The expression kin raises the question whether our word kin and the Anglo-Saxon cynn (people) could be traced to those older languages already spoken in the matriarchic ages when kinship was mediated only by the mother so that the children belonged only to her clan.

The Etruscan genius of light and enlightenment Tagès derives his name from the Cottish tegan, tekan = light. The related Cottish proper name Dêgon is the origin of the Chaldish, Palestinian and Phoenician Dagon (Odakon), who, by the way, was no fish god at all. Also related are the Anglo-Saxonian daeg and the German Tag = day. Ulixes (Ulisse), the Latin version of Odysseus, was an early divinity of the Siculi and Illyrians; his name finds its explanation in the name of a Cottish water goblin: ulis, ulise, ulisi and goes back to ūl, the Cottish word for water. The English quay and the German Kai originated from the Yeniseian hai = coast; the same applies to Achaia. Of Cottish origin may be Pania, an ancient name of Hispania and of the Peloponnes: pañ, ban (pang, bang) = earth, continent. (9)

Joseph Karst derives some proper names of collective nature from têt (plural teātn and tatn), the Yeniseian equivalent of man. The Titans, proto-Pelasgian tribes, are commemorated in the names of those twelve giants of Greek mythology who attempted to scale the heaven. The Thetes were free workers in Athens but as citizens they were without political rights. The Tities were members of one of the pre-Roman tribes. (10)

Karst seems to imply that the designations Titans and Tities were transmitted by the Caucasian Ubyches whose word tit means man and people; the plural is t'it'na. (11)

Chapter XVII

GUTI, GUDI AND GU TRIBES

The Guti, Gudi, Guteans or Gutium tribes do not have a pleasant historical character. Called cruel oppressors, these nomads descended from the highlands east of the middle course of the Tigris and started a period of desolation in the Sumero-Akkadian Babylonia. A list found in Nippur assigns them 21 kings who ruled there for 125 years (ca. 2270-ca. 2145). Some of the kings' names seem to contain Hittite elements. (1)

Was it really so bad everywhere? The kings of Gutium administered the provinces by a system of priest kings. One of them was the enlightened Gudea of Lagash (ca. 2250) whose reign marked the classical period of Sumerian sculpture and literature. (2) Will Durant compares this refined ruler with Marcus Aurelius. (3)

Genesis (14,1) mentions Tidal, king of Goyyim (Goiim) as one of the three confederate kings of Chedorlaomer, king of Elam. Albert T. Clay assumed that these Goyyim were perhaps Guti. (4)

A short form of Guti, etc., is Gu. (5) Griffith Taylor, in his "Environment, Race, Migration" (map on p.164), ascribes to the Gu tribes a large area and a great role which played about 3,000 BCE. and thereafter. They are connected with great chapters of prehistory, as the people of the Kurgans, Red Ochre Folk, Corded People, and Danubian Folk. Thus the significance of the descendants of the Ketians takes on tremendous proportions which appear in full light when we learn that the great events linked with their name cover an area reaching from the Vosges and Atlas mountains to the Pacific Ocean.

Though P. J. Gabrys, a Lithuanian scholar, does not mention the Kets by name, he does so by implication in his book about the relationship of the Hittite and Lithuanian languages and prehistory, especially when he speaks of the long-headed dwellers of the Eurasian steppes, cattle-growers displaced by short-headed people. (6) Clearer are the connections when Gabrys writes about the nations akin to the Kets, namely the Gudai or Gudi. It must be admitted, however, that these names signify for him growers and possessors of cattle. At any rate, Joseph Karst considers the Getes, etc., as a continuation of the Siberian Ket nations. Griffith Taylor does the same and thinks it possible that the Kets

contained Cro-Magnon blood. (7)

Gabrys retraced the area of the mighty empire of the Gudi and found that it extended from the Adriatic Sea and the Alps to the Danube and beyond as far as the Baltic shores and Scandinavia; and from the Balkans and the Danube to the shores of the Black Sea, the Volga, the Caspian Sea and Iran. The basis for retracing the Gutī is partly place names, in particular those ending with -ness or -nesh, and partly artifacts characteristic of the Gutean civilization such as the two-edged battle axes, their pottery and their graves. (8)

The expansion of the Gudi to the north explains the fact that Pytheas of Massalia (Marseille), a Greek, who lived in the fourth century BCE., found the Guttones on the southern shore of the Baltic. Another indication of the predominance of the Gudi far to the north are the names of villages of Samogitia, such as Gudi, Gudishki, Gudaya, Gudirwie, Gudiwny, Gudlawkie, Gudele, Gudsodzie, Gudkalnie and Gudwicie, (9). Josef Saffrik who wrote about "Slavic Antiquities" does not consider the Gudi but explains ^{these} toponyms as settlements of Russians captured during the 14th century.

The fact that the Lithuanians and Old-Prussians call the Russians Gudai (singular Gudas) points to the possibility that we have to include the original Russians when we try to enumerate all those nations who belong to the posterity of the Gudi. Yet a better explanation may be found in the fact that Russia not only had a Gudian but also a Gothic period, and this before the Slavic domination which gradually developed after the episodes of the Huns, Avars, Khazars and Bulgars. The Russians inherited the name of the Gudai.

Gabrys identifies Gutean invaders with the Battle Ax People who used cords to impress the clay of their ceramics (Corded People) and also with the people who buried their deads in rows of individual graves (Reihengräber, Kurgans). It is generally recognized that the earliest elements above mentioned, especially corded ware, appear together. (10) The ax wielded by the Gudi consisted of a perforated stone and a handle which was put into the perforation; formerly strings connected the stone and the handle. The Teutons learned how to fight from the Gudi. It is significant that the ancient expressions of the German languages which are connected with defence, weapons, corps, etc., can be derived from the Lithuanian language.

2

The story of the Corded people seems to corroborate Gabrys' opinion on the Gutian expansion in Europe. About 2500 BCE. a people, hunters and pastoralists, dispersed from southern Russia. M. Boltenko found fragments there of corded pottery at Cussatova near Odessa. G. Rosenberg, a Danish

scholar, has proved that this kind of pottery originated and spread from there to northern Europe, particularly to Jutland. The spreaders were Gudi when they migrated northwards. (11)

According to V. Gordon Childe, we find corded ware from the Urals to the Vosges and from the Baltic to the Illyrian Alps. (12) Within these boundaries, those people were unevenly spread in two main directions, one branch more northerly through Poland (Galicia) and the northern German plain into Thuringia and Jutland; the other branch took a western route across Central Europe. (13)

The Corded People of Galicia and Eastern Prussia and the producers of the classical corded ware of Saxo-Thuringia were not the only bearers of the battle-ax culture. Childe (14) also enumerates: the Pontic steppe culture, the Fatyanovo culture on the Oka and Upper Volga (Central Russia), the Swedish-Finnish boat-ax culture, and, of course, the people who started the separate graves.

Childe does not mention Gudi and does not assume ethnic unity of the battle-ax peoples; he equates them with Aryans, speakers of the hypothetical Indo-European parent language. Gabrys is by no means in absolute opposition here to Childe, since he identifies the Corded People with ancestors of certain Indo-Europeans. One has to remember in this connection that it is assumed that they first Indo-Europeans made their first appearance in Europe just about 2500 BCE. It should also be noted that Childe assumes that the Corded People clashed and blended with the Danubians in Central Europe. Carleton S. Coon regards the Danubians as original Indo-Europeans. (15)

Probably the people of the Red Ochre Graves, too, descended from the Gudi.

The Gudi were also bearers of the culture of Lausitz (1300-1000, fourth Bronze Age) and probably of the earlier culture of Aunjetitz (1900-1600), according to Gabrys. However, Slavists are prone to regard them as Slavs since they stress the fact that the expansion of those cultures coincides with regions which became dwelling places of the Slavs; but the gradually proceeding Gutian conquests must not be ignored, nor the fact that the Slavs appeared there two thousand years after the Aunjetitz epoch. (16)

Chapter XVIII

JUTES; CHATTI AND BATAVIANS. COTTIANS in EUROPE?

1

Christian Keferstein, who published a book about Keltic antiquities in 1840, considered Juli, Gutī, Gaudi, Jotar and Jüter (Jutes) as synonymous ethnica of a people about whom not more was known than its link with the Goths in Old Saxon. Juti is a Low German version of Gutī. This, too, proves the existence of Gutean tribes in northern Europe. The Jutes lived in Jutland, Sleswick and the mainland of Denmark and also settled later in Kent and on the Isle of Wight.

2

The Chatti were also called Catthi, Cathi and Catti. This ethnicon emerges again since the eighth century in the form Hessi, Hassi or Haessones. Tacitus wrote about the Chatti that for Germans they had much intelligence and sagacity. (2) To whom did they owe their ethnicon? Probably to the Kittim (Chittim). (3) Albrecht Wirth mentions variations of that ethnicon which may indicate other possibilities: Chan, Chanti, Cheta and Hittites; Chanti is Semitic and means the land of the Chan which is equal to Kanaanites. (4)

About a century before our era, civil dissension among the Chatti resulted in the expatriation of a portion of the people. The exiles sought a new home in the empty Rhine island deserted by a Keltic tribe who had joined the Cimbri in the onslaught upon Rome. These Chatti named the island Bet-auw (Batav-ia) and thenceforth called themselves Batavians. Engaged for generations in stubborn conflict with the angry elements, their descendants, the Dutch, unconsciously educated themselves for their great struggle with the still more savage despotism of man. (5) Their commonwealth became the precursor of the English Empire as they had innumerable dependencies around the world.

3

The name of the Cottians cannot be traced to Europe. The Cottic Alps on the French-Italian boundary were named after a Roman official. About sixty miles east from the Alpes Cottiae, on the Padus (Po), we find the town Cottiae or Cuttiae, now called Cozzi. Cotten near Morgues in Canton Bern, Switzerland, may sound identical by chance. It is possible that the name of that Roman official derives from

the Cottians; he was the offspring of a royal family who once ruled in that region. However, it is to be remembered that Cotta is considered a name of Etruscan origin.

Chapter XIX

HATTIANS (HATI), KETAIOT (MYSI), KITTIM (CHITTIM),

MACEDONIANS (MAKETES) AND GETES

1

The Hati or Hattians owe their name to the Cottish expression for human being, person, man, which is het or hit; the Yeniseian equivalents are ket, kêt and kit. Hay, the native ethnicon of the Armenians, is derived from Hati. The Hattians dominated Anatolia before they were overrun by the Hittites. The latter, like their relatives, the Luvians, seem to have come from the Sarmatian Plain in eastern Europe after 2,000 BCE. The Hattians spoke a language characterized by an extensive use of prefixes and after the Hittite conquest applied only to worship. Passages in this idiom in Hittite documents are introduced by the adverb hattili. (1) The Biblical name Hittites stems from the subdued Hattians (Hati, Heti, Kiti, Hiti) and, in the last analysis, from the Yeniseian ket.

No linguistic group could be found with which Hattian could be connected. (1) Looking at the peoples with Yeniseian or Cottian ancestry, we would expect that the Khatians spoke a suffixing idiom. Some considerations may explain why they employed prefixes almost exclusively: the Yeniseian still use prefixes to compose their verbal forms. Furthermore, the Hattians came to live in Anatolia where prefixing languages prevailed, represented in remote periods by the Bantuid tongues and later by Semito-Hamitic idioms which are not only prefixing. The written language of the Hattians seems to stand in the middle of both groups. Was it also the spoken vernacular of the Hattians? It is my contention that it was merely a very old cult language when the Hittites became their masters and that the Hattians spoke an idiom related to the Yeniseian group. Compare this with the language situation of the bulk of the Jews of the Polish part of Russia before 1914: Hebrew was their cult language, Yiddish their vernacular, Polish the idiom of the people among whom they lived and Russian of the politically dominant nation. It would be wrong to conclude that those Jews spoke the language which they used for worship.

In Anatolia we find Ketis or Kietis as the old name of western Cilicia. This part of Cilicia lies to the north of Cyprus, the island of the Kittim. Albrecht Wirth (2) observed that the name of the Cilicians in cuneiform characters is Kui, contracted from Kutti, another name of the Kets. Other Kets of Anatolia have been mentioned above: the Keteians (Keteioi, Keteoi) of the Odyssey; they were a Mysian people, ruled by King Telephus, as an old commentator (scholiast) says. Mysoi (Mysi, Moesi) lived not only east of the country of the Trojans but also in Europe on the Ister (lower Danube) east of the Getae; later the Triballi separated them. The Romans called the province which they formed in the northern part of today's Bulgaria Moesia.- In the third century BCE a kingdom was established in Pergamon (Mysia) whose inhabitants were identified with the Keteioi by some authors. (3)

2

The example of the Mysi shows that the Kets expanded to Europe. A chain of them can be traced far beyond Anatolia toward the west. Once Cyprus was named Kition after the capital of the Phoenician colony. The dwellers of Cyprus and Rhodes were called Kittim or Kethim. These names were also used to designate the inhabitants of the islands and shores of the Mediterranean Basin generally. Kittim later became a name for the Romans and even the general designation for the western races. (4) This was by no means arbitrary, but has an ancient background since the Bible which named the dwelling places of the early Italians upon their peninsula, etc., "Islands of the Khittim" after their original country on the Black Sea. Accordingly the Aramean versions of the Bible render Alse, the region of the northern Taurus, Tarsis (Pontus) and Kithim with Italia.(5)

3

The Macedonians were rejected from the true Hellenic family. They were neither of Thracian nor of Illyrian tongue. Their Semitic ethnicon was Kittim, as evidenced by the first sentence of the first book of Maccabees: It came to pass after Alexander of Macedon, the son of Philip, who came from the land of Chittim, had utterly defeated Darius About a century ago, Lorenz Diefenbach (6) wrote that the name Kittim was often unduly applied. He could not have realized that a large chain of Kittim nations can be traced throughout Eurasia. Thus he assumed that Maketai, the older version of the ethnicon of the Macedonians was "perhaps" the reason for their identification with the Kittim. I think that the middle syllable, whether ket or ked, is revealing. What does Ma mean? It appears as first syllable in other ethnica as well, as in Massagetes, Magog, Makares and Megares. Ma probably has to be linked with mah, maha (Sanskrit), magnus (Latin) and megas (Greek) meaning large, great, superior, etc., and might refer to a geographical

position, an elevated region or to a characteristic of a people. (7)

Akarnania on the Ionian Sea and Aetolia are the western regions of the middle part of Greece. Their most ancient inhabitants were also Kitioi (Kittim) since Livius (Livy) identifies the native speech of the Aetolians and Akarnanians with that of the Macedonians. (8)

Kittim does not have the same meaning in every passage of the Bible. The previous paragraph offers the best explanation for the fact that the Bible designates the Kittim as descendants of the Javans (Table of Nations, Genesis 10,2); it is even possible that the Kittim once occupied larger parts of Greece, perhaps also countries between Macedonia and Aetolia.

By Kittim, the Dead Sea Scrolls mean, as a rule, the Syrian successors of the Macedonians, namely the Seleucides (the enemy of the north, Assyria-Syria) and the Ptolemies (Egyptians). Yiguel Yadin (Subenik) and Millar Burrows identify the Kittim with the Romans as far as the War Scroll is concerned. Yadin assigns the original composition of the book on "The War of the Sons of Light With the Sons of the Darkness" to the time after the Roman conquest (63 BCE) and before the end of the reign of Herod (4 BCE). That the Romans are the Kittim of the War Scroll, Yadin derives chiefly from the details of military equipment and procedure.(9)

Chapter XX

THE GOTHs

To observe civil conduct is the
glory of the Goths.

Cassiodorus

1

to

Scanty attention is paid/the importance of the Gutí or Gudeans, a people of the steppes, for the development of the earliest German (Teutonic) nation. Here I follow the lead of Gabris, a Lithuanian scholar. Linguistic and archaeological considerations lead to the conclusion that the proto-Germans were organized by the Gudeans, Gauti, Gauts or Goths. Gabrys found that their large empire extended as far Scandinavia and that Gotland was named after them. The conquering Goths of that remote age became masters to such a degree that even the Supreme Being was allegedly named after

them; yet it must be noted that God and the German Gott are also derived from the language of an old East Siberian people: the inhabitants of the peninsula Kamchatka, the Itelmen use kut and kutchu for God. I prefer this derivation since the Goths themselves said guth (genitive gudis) for God. That the Guti were hard lords came down from the folklore of their then neighbors, the Lithuanians, whom they dominated. (1)

Those early Goths spoke a language which preceded that of Bishop Wulfila. It was a language which originally must have been identical with Gudean and must have developed into an Indo-European dialect more or less related to Lithuanian, the idiom of the subjugated population. Gabrys lists a considerable series of words which originated from Gudean and became part and parcel of the Germanic dialects of every stage, and concern agriculture, king and Reich (realm). Gau is related to the Lithuanian gauti = to receive, and signified an administrative unit which levied the tribute. Gabrys derives even the ethnicon Deutsche from tauta = men of the nation, compatriots. Likewise wheat and Weizen, and Roggen and mead and Met are connected with Lithuanian words: kvietys, rugis and midus (Gothic mider). (2)

The Guti of eastern Europe became different Satem nations stretching from Scandinavia down to the Black Sea and parts of the Balkan Peninsula; those north of the lower Danube became a Thracian people known as Getae and those farther north acquired the idiom of the Lithuanians. The scholars of the last generation deny that the Getae turned into Goths and think that the similarity of the names had effected this confusion, but the identity is attested to by Procopius of Caesarea, a contemporary of Justinian. To denote ancestors of the Goths, he uses the name of the Sauromatae who were a Satem people; Procopius says: "There were many Gothic nations in earlier times, just as also at present, but the greatest and most important of all are the Goths, Vandals, Visigoths and Gepides. In ancient times, however, they were named Suromatae and Melanchlaeni (= black-cloak), and there were some, too, who called these nations Getic." (3) There were two kinds of Melanchlaeni: a people of Finnish or Scythian origin called after their dark dress and another on the shore of Colchis. (4) It is impossible for us to identify either with any Gothic tribe. In another passage, Procopius adds the Sciri and Alani to the Gothic nations. As to the Alani, we are inclined to consider them as allies of the Goths but not as Germans at all.

2

The Goths belonged linguistically to the East Germans as the Burgundi, Gepidi, Rugii and Heruli. Other Gothic peoples were the Goths of Moesia (Moeso-Goths) the Goths of the Gulf of Azov (Maeotis Palus) called Gothi Tetraxitae; the Taifali of Dacia, a small tribe who probably formed a

part of the Visigoths; the Sciri; the Turcilingi: and the Juthungi. (5) Later two groups of Gothic nations became prominent: the East Goths or Ostrogoths and the Visigoths. The East Goths started from the steppes between the mouths of the Dnieper and the Danube and comprised the numerous tribe of the Grutungi. The Visigoths (West Goths) lived first in the fertile regions north of the lower Danube and comprised the Thervinges.

Of high interest is another tribe carrying an apparently Gothic name: the Got(h)ini or Cotini. Tacitus describes them as speaking a Gallic idiom, dwelling in the rear of the Marcomanni and Quadi and degraded by working in iron mines. (6) Different opinions are entertained as to their exact location. Styria, the region of Krakow and that of the river March or Morava have been suggested. If we consider that the Quadi lived in Moravia and that the March flows through the easternmost part of it, we will locate the Cotini in northern Slovakia (formerly Upper Hungaria), a region containing several kinds of mines, among them iron mines.

3

The Goths of later days belonged to the Kentum group of the Indo-Europeans. We know from Procopius that the Gothic nations were originally Sauromatae or Sarmatians. Two factors brought about the transition from the Satem or assibilating idioms to those preferring gutturals and aspirates.

The earlier factor: the Phoenicians who settled in many parts of Anatolia, on the shores of the Black Sea, and also in parts of Poland and Central Europe.

The second factor: the Kelts who migrated as far as Poland, particularly Galicia (Halicz), the mouth of the Danube (Galatz, Galacz) and the Black Sea. Thus Kelts settled deeply in Sarmatian countries and established themselves there as rulers and masters. This helps explain the fact that the Cotini (Gothini) spoke a Gallic idiom, as attested by Tacitus. C. Meiner, who published an outline of the history of mankind at the end of the eighteenth century, was convinced that the Kelts mixed with Sarmatian nations. (7) Between the extremes of the still Sarmatian Goths and those Goths who, as the Cotini, became completely Kelts, we have to assume all degrees of mixture of both groups. Thus gradually a mixed breed was formed who spoke the Gothic Kentum language.

Anticipated here are the conclusions drawn in the chapters about the formation of the Kentum speech.

Chapter XXI

CRADLE-LAND OF THE KETS. PROBABLE NON-EUROPEAN

BRANCHES OF THEM: KASSITES, MASSAGETES, GAETULLI.

KHITANS AND KARA-K(H)ITAI

1

The Cottians and Kets (Yeniseians) belonged to the Palaeo-Asians whose cradle-land was located by W. Bogoras and others in the Sayan and Altai Mountains. Another hypothesis which asserts they were of North American origin (1) is supported by the fact that some American and East Asiatic idioms show related features, but this fact speaks likewise for an Asiatic origin of both groups. At any event, once we piece together all those links of the Kets which we already know with those about to be mentioned, a mighty chain of related nations emerges extending from North America over Eurasia in its entirety and traceable to the Cottians and Yeniseians. When the Europeans became acquainted with them, their life did not differ much from that of Stone Age men. Considering the important role they played as ancestors of so many nations, their languages merit close research by philologists of every variety.

When N. Ja. Marr put together words of the Yeniseian-Ostyakish), Sumerian and Hittite languages, he found they were related. E.g., the Sumerian *geme* - *gem* = woman, girl, she servant coincides with the Hittite *gim* = she slave and the Yeniseian *k'im*, *xim*, *xem* = female, wife (*x* = *kh* or Scottish *ch*). (2) Usually Sumerian is regarded as related to the Ural-Altaic or to certain Caucasian idioms; Hamitic and Bornu (Central Africa) also have been considered, but Ernst Kieckers thinks that all these doctrines could not be proved. (3)

2

Nobody can tell with certainty who the Kassites (*Kassu*, *Kussi*) were. They dominated Babylonia for about 450 years (ca. 1600- ca. 1150). Generally it is held that they arrived with their horses from Central Asia toward the end of the third millennium but even an invasion from the direction of Europe has been assumed. It cannot be excluded that the Kassites, too, were a member of the Ketean family of nations. The classical languages offer some instances of sound variations characterized by a change from *t* to *s* or inversely, for instance, in Latin: *aggrettus* and *aggressus* (the assault,

attacked); pultare beside pulsare (to beat); mertare =/(to immerse); in Greek thalatta and thalassa = sea and tettares beside tessares = four. Later on at least the Kassites had Aramaic names and Aramaic prevailed among them.

In accordance with the above, S. Spinner thinks that the name of the Kassites ("Kossäer") or Kussi derives from Kuthim = cave-dweller. He quotes Talmudic sources to locate their country of origin in northwestern Armenia (Tigrima, Togarma). Among the close relatives of the Kassu, Spinner enumerates the Bne Chet of southern Palestine, the Rezenü, the Amalekites and the Elamites. (4) But I disagree as to the other peoples included by him, namely the Chaldi, Arameans and Carians ("descendants of the Kassu").

The Kassii were originally real cave-dwellers; this would seem to speak against identification of their ethnicon Kuthim with that of the Kets or Kittim. Indeed, Karst classifies the Kassites (Kutu, also Gutium) as Tyrrhenians. (5)

On the other hand, Albrecht Wirth, in his "Kaukasische Zusammenhänge," derives the ethnicon of the Hyksos from Hu, one of the Chinese names of the Gutii; the plural suffix k and sos, the Egyptian expression for nomads, are added to Hu to form the name of the Hyksos. This explanation contributes only to the question of the leadership of the Hyksos who were composed of different peoples.

3

The second part of the names of the Thy(r)sagetes and Massagetes seems to entitle us to link them to the Kets, but Karst is rather inclined to see in them the Biblical pair Meshech and Tiras of Japhetic descent and to consider the end syllables -getes as parallel form to the element -ethi which in Georgian (Iberian) indicates names of counties, as Svan-ethi = land of the Suanetes. (6) The Thyssagetes (Thyssagethi) played a great role as Thracians and the Massagetes (Massagethi) became a part of the Turcomans who were ancestors of the Osmanli Turks (Anatolia and southeastern Europe). The Parthians seem to have been a branch of the Massagetes.

4

The ancient Gaetuli or Getuli who lived in northwestern Africa and were ancestors of today's Tuaregs are usually classified as Kelts. It is more appropriate to regard them as the westernmost branch of the Ket nations. The Gaetuli and Libyans belong to the earliest population of North Africa according to a tradition mentioned by Sallust in his "Bellum Jugurthinum" (ch.18,19). The Kelto-Phoenicians arrived relatively late. Long before their arrival, the Gaetuli were forced by various Asiatic tribes back into oases south of the Atlas. (7)

The Kets also forcefully expanded to the east where in the post-Christian era we find the tribe of the Khitans as ruler of a mighty state. Under the sovereignty of the successors of the prince Po-hae, the Manchu nation became organized as a civilized state with central administration. It was overthrown by the Ketans who arose in the valley of the Hu-lan, a small northern branch of the Soongari. The Ketans, who took over eastern Mongolia, had been engaged in successful war on China before they attacked the Manchu State then called Po-hae in 926 and overthrew it speedily, incorporating all Manchuria and the east of Liau into their own dominion. Before the middle of the tenth century they added almost all Mongolia and northern China and assumed for their dynasty the name of the river Liau (Liao). But under the eighth ruler of the line, their power had sunk so much that they succumbed easily to the attacks of A-kuh-ta, the chief of a purely Manchu tribe called the Chins or Kins; the rebellion against the Ketans occurred in 1113. (8)

It is remarkable that Kitai (Cathay) remained the name of China in Central Asia and eastern Europe during the Middle Ages. We may assume that the eastern Ketans were modified by mingling with Tungusian or Mongolian and other tribes. Joseph Karst, a scholar rather prone to making far-gone conclusions from sound accords, thinks the name of those conquerors was similar to that of the Kets only by accident. (9) In view of later events, I doubt such an accident and attribute significance to the fact that the small part of the eastern Khitans who managed to escape (allegedly only two hundred riders) fled toward the regions of the ancestral homes of the Kets. They founded a new state in central Asia with the help of the Uighurs, their new neighbors to the east, and were called Kara-K(h)itai. Their frightful state existed from 1125 to 1218. (10)

THE KELTO-PHOENICIANS

Chapter XXII

THE KHALDI

The expansion of the Cushites or Ethiopians in pre-historic times was great. They became a branch of the Semito-Hamitic group of languages. Before they divided into different parts, they dwelled in eastern Transcaucasia, north of the Araxes. Afterwards the Cushites became known under different names. One branch consisted of the original Khalidi or Chaldi (Haldi, Kaldi) who migrated to northwestern parts of Anatolia (Asia Minor) and became known as the Pontic Khalidi. Probably from there they invaded Urartu, the Vannic Kingdom (Armenia). Other names are Ararat and Alarodia.

The Alarodii were the earliest known population of the area later called Armenia; they belong to the Basquoids. The basic population however as in other parts of Hither Asia (Asia Anterior) became the Hurrians (Horites) who spoke a suffixing language. The Khalidi attained political power in Urartu relatively late and were dominant from 856 to 585. They were a people of outstanding skill in every field of technology which enabled them to resist repeated invasions. But these wars weakened the population so that the Khalidi finally fell victim to Indo-European conquerors, first the Medes and then the Armenians (Hayks), who were close relatives of the Phrygians.

The Khalidi also left traces in other parts of Armenia, especially in their main territory, the hinterland of Trapezunt (Trabzon). Designations of districts such as Kaldir or Keldir, Keldiran, Tshaldyr, and of a mountain and of a lake, namely Tshyldyr-Göll echo the ethnicon of the ancient Khalidi.

The Khaldian ethnicon is formed by omission of syllables of Euskaldunak, the name of the Proto-Basquoids.(1) Khalidi dwelled not only in counties west of Armenia but also in Syria. (2) Considerable parts of the Khalidi were pushed to the south. probably at the same time as the Semitic tribes, so that the Khaldian migration appears as part of the southward drive of Semitic tribes. Thus we find the Khalidi in southern Babylonia toward the end of the second millennium. (3) Hugo Winkler regards the Khalidi, the Chaldeans and the Kasdim (Kashdim, Khasdim) of the Bible as originally identical, while C. F. Lehmann-Haupt in his work on "Armenien," considers Chaldi and Chaldeans as different names of different nations and not as variations of the same ethnicon. It must be stressed, however that just Lehmann-Haupt played a leading part in tracing the origin of the Babylonian Chaldeans to the north. He located Kasdim, the country of the Khalidi, with every desirable exactness. (4)

Referring to F. C. Andreas, Lehmann-Haupt writes as follows: not only reports of the Greeks but also of Armenian and Byzantine authors and geographical names used even today doubtless testify to the fact that, in antiquity, the territory between the eastern Tigris to the south, the maritime plain on the southern shores of the Black Sea to the north, the plain eastward from the Ararat to the east and the Yeshil-Yrmaq (Iris) to the west, had been inhabited by different tribes of a people whose common name was Chaldeans = Chaldoi in Greek.

Xenophon, guiding the March of the Ten Thousand, saw the Khalidi. He described them as an independent and valiant, even as an exceedingly formidable people. (5) The Khalidi of the north were outstanding, particularly in hydraulic architecture. Best known are their buildings cut in the rock; the same rock architecture was applied by other more or less related peoples, especially in Caria, Mykene, Crete, Athens, etc. The Latin camera, the French chambre, the English chamber and the German Kammer go back to the Carian word kamara, originally meaning a room. The head of the Ionian column may have originated in Khaldia. (6) Etruscan and Khaldian art have much in common. The Khaldians also excelled in metallurgy. Subsequently they were called Chalybians and further known as metallurgists, especially as steelworkers. -- Their new name seems to be a combination of the ethnica of the Khalidi and Libyans and to point to a union of both of them in those regions. (7)

The technological progress of the Khalidi was maintained and advanced by various peoples among whom the Phoenicians figure greatly. The name of the Khalidi appears in Phoenicia only once: according to Nonnus Khaldos was an ancient name for the Nahr Beirut. This river flows through the northern part of the fertile plain near Beyrout (Berytus). The Phoenician migration, first directed toward the Persian Gulf, belong to a very early Semitic wave (third millennium).

South of Phoenicia the name of the Kelts appears twice: Wâdi-Kelt or Qelt is a valley northeast of Jerusalem and the town of Kelti, written Ki-el-te, is mentioned four times by city kings in the international correspondence excavated in the ruins of Tell al-Amarna on the east bank of the Nile near Assiut in 1887. The Greek name of Kelti was Killa or Kela; it corresponds with the Hebrew Kilah (Kiloh) and the modern Kilâ. Kelti (Kelte) has been located about eight miles northwest of Hebron. The letters of the city kings are addressed to two Pharaohs, to Amenophis III (1411-1375) and Amenophis IV or Ikhnaton (1375-1355); the latter took up his residence in Amarna.

Some time during the fourteenth century, Kelti was under the rule of Shurwardata whose name has an Indian sound. In a letter he informs his souzerain that Kelti has been invaded; he asks to send him archers. In the following let-

ter Shuwardata reports the short-lived recapture of Kelti, for he complains that Abdi-Hiba (Adhirbas), the king of Urusalim (Jerusalem), has induced the people of Kelti to go over to him by prevailing on them to take silver and to join him. -- Kelti is also mentioned in two later letters which give a different picture: Abdi-Hiba complains that Shuwardata and Milkilu have hired people of Gazri, Ginti and Kilti and conquered Rubrite so that the country has gone over to the Habiru (Hebrews). Moreover the inhabitants of Bete-Ninib, a city of the Pharaohs and belonging to the territory of Urusalim, have deserted to the people of Kilti. Abdi-Hiba's letter closes with an appeal to the Pharaoh to send troupes to recapture the lost land or else it would fall prey to the Habiru. (8)

The original ethnicon of the Phoenicians was probably Khaldi; there cannot be any certainty about this since almost all Phoenician and Carthaginian records have been destroyed. At any event, the name of the Kelts stems from that of the Khaldi and there is, as we will see, a close connection between the Phoenician migrations and the emergence of the Kelts.

Chapter XXIII

PHOENICIANS AND CANAANITES

The conception of world trade which first dawned on the Phoenicians, marks a very important step on the way to the conception of Humanity.

H. F. Helmolt, The History of the
World.

1

Joseph Karst derives the ethnicon of the Phoenicians from the name of the Inachides who were early Eurasian people and are best known under their Biblical designation of Inakim or Anakim (Numeri 13, 28 and 33). By prefixing the Egyptian article, one gets p'-enaki or pe-inacho. The Greeks changed this to Phoinikes meaning "the reddish" or "red browns." Yet I think that the original Phoenicians did not carry this name when they arrived on the eastern Mediterranean. They may have obtained their name from the maritime country they occupied there. It was called Phoenicia by the Egyptians

who in the remote past might have met Anakim there in great numbers.

2

Like the other nations who spoke a Semitic dialect, the Phoenicians lived for some time between the upper courses of the Euphrates and the Tigris in a West-Akkadian district called Hanilgalbat, Naharim, Sophene, etc. In contrast to other Semitic tribes, the Phoenicians migrated over a very long route; they sailed down the Euphrates to southern Babylonia, lived on the Persian Gulf, passed the coast of southern Arabia and arrived after considerable time at the Red Sea.

The ancient names of the Bahrein Islands Aradus and Tylus (Tyros) which are situated in the Persian Gulf (Sinus Persicus) point to the fact that Phoenicians once lived and sailed there. The names of two of those islands later became the names of large Phoenician cities. Mentioning the Phoenician contribution to the Persian expedition against the Greeks, Herodotus records that the Phoenicians, according to their own accounts, resided in ancient times on the Persian Gulf, which he called the Red Sea. (1) Strabo leaves no doubt that those islands were stages in the route of the Phoenicians. (2) He asserts that two temples on these islands were like those of the Phoenicians and adds: "It is asserted, at least by the inhabitants of the islands, that the islands and cities of Phoenicia, which bore the same names, are their own colonies." Otto Meltzer, who wrote a history of Carthage, opposed the theory that the Phoenicians migrated around the Arabian Peninsula. (3)

3

How did the Phoenicians reach the Mediterranean from the Sinus Arabicus, today's Red Sea? As nothing comparable to the Suez Canal existed, only the land route was possible. The discovery of the clay tablets of Ras Shamra (Ugarit) in Syria enabled René Dussaud to prove that the Phoenicians once dwelt in the Negev and neighboring regions. (4) The text of the tablets belonging to the fourteenth century BCE confirm Herodotus' report about the Phoenician migration from the Persian Gulf to the Mediterranean. After the Phoenicians arrived at the northern points of the Red Sea, they settled down around the Gulfs of Elath (Aqaba) and Suez and in the Negev.

The Phoenicians also had settlements on the eastern boundary of Egypt and in the Nile Delta. They had quarters in Memphis and Thebae and there are traces of Phoenician installations on the shores of the Red Sea, even on the Ethiopian coast. (5)

On the Sinai Peninsula, inscriptions were discovered by Petrie in 1906. The script is a prototype of the Semitic Alphabets. The Phoenicians' occupation of those regions accounts for the existence of these inscriptions and tends to confirm the independence of this fully alphabetical script from Egypt. The date of the inscriptions is not later than 1500 BCE. (6) Likewise, Herodotus' assertion is supported that Ascalon was the most ancient sanctuary of the Aphrodite Ourania from whence the Phoenicians spread the cult of this divinity.

The Phoenicians completed their migration to the Mediterranean before 1600 BCE, a feat which the Israelites strived in vain to repeat about three or four hundred years later, for they found those regions well occupied by other tribes. The Phoenicians lost possession of the Negev when the Philistines settled on the coast of Gaza. Later the Phoenicians, with the aid of the Jews, resumed navigation in the Red Sea. (7)

4

When the Phoenicians reached the eastern Mediterranean shore, some of their future harbors had been in operation for a long time. Who lived in Aramea on the Syrian coast in particular before it was invaded by the Phoenicians? Canaanites is the simple answer suggested by the Bible whose Table of Nations, Genesis 10,13, defines Canaan as the son of Ham and father of Sidon.

To derive the answer to the further question as to who the Canaanites were, we do best to follow the guidance of Professor Karst who regards the Leleges as the basic population. They represent the eastern Basquoids (Euscarians) who were Iberians strongly commingled with Ligurians. According to Karst, the cradleland of the Proto-Basquoids was Anatolia and the Aegean Basin. The Leleges of Syria and Phoenicia may have been simply a continuation of the Anatolian Leleges; it is more probable, however, that they were emigrants from the Iberian Peninsula returning to the east (Europe to Asia.). This west-east move was indirectly caused by the migration of East-Iberians from India to the Atlantic; Caucasian peoples gave place to them by moving to the west but forced parts of the western (Atlantic) Basquoids and Iberians to flee before them. (8)

Since about 4,000 BCE other peoples early mixed with the Leleges of the Syrian and Phoenician shore; first Hamites, especially Cushites and thereafter Amorites, Akkadians and Egyptians. Lebanon, Sidon and Ascalon are said to have Amoritic endings. The main Egyptian harbor was Byblos from whose name the Greek biblos (book) and Bible stem. Thus the Canaanites were formed when the Phoenicians

finally dominated. Seemingly, Indo-Europeans and semi-Indo-Europeans played no significant part in Phoenicia, as they did in Palestine (East-Indo-Europeans, Perizzites or Pherizites and Philistines). (8) Karst thinks that the Phoenicians acquired their efficiency in navigation from the Lelegian part of their population. Considering that they came from a shipbuilding center from which they migrated for the most part by sea, it is more likely that their skill in this field was only increased by close contact with the population of the old harbors of Phoenicia.

5

The Phoenicians built new cities and harbors, particularly the famous and mighty Tyre (Tyrus) and their northernmost city-state Arad(us). The Phoenician cities were thriving when exhaustion or the neighboring empires set in and the period of the little states began. The domination by a great power seldom interrupted the activities of the Phoenicians; they rather paid tribute than fight. They did their utmost to avoid armed conflicts; when they had to deal with petty powers, they preferred the peaceful way and bought the coast land they needed. This went so far that the Phoenicians of Carthage, the greatest colony of Tyre, for centuries paid rent for these parts of the city grounds they had leased. When they had to wage war, they preferred to use mercenaries. Yet when forced to fight themselves, as against Alexander of Macedonia, and in Carthage against the Romans, they offered all the resistance to which desperate people can be driven.

Nobody could characterize the Phoenicians as cowardly. In all wars conducted by mercenaries, they still had to provide the leaders from their own people; and in peaceful periods, they did not praise the sea and remained ashore, but their ships went over unpathed waters to undreamed shores. They used every caution, preferring islands situated near the coast of the mainland whenever small or first settlements were involved. They adhered to the maxim of the Hansa of the medieval Germany: "To navigate is necessary, not to live."

6

This favorable picture of the Phoenicians given above and later is blurred by three facts. Their actions and practices illustrate Goethe's words from "Faust" about the trinity of war, trade and piracy. They did not like to see ships of other nations on the high sea and, following a far-going policy of a closed sea (mare clausum), they even barred them from certain islands, as for example, Sardinia, the British Isles and the Canarian Islands. They practiced de-

ception to keep others in the dark about certain trade resources and the position of certain regions. They spread rumors about the dangers of a journey to England and did not even refrain from the use of force against competitors. Once a Punic seaman saw a Roman ship trailing his own ship in parts of the sea unknown to others. After making arrangements to save his own crew, he let his ship run aground on a shallow sandbank and thus ruined the Roman sailors. His government compensated him for his patriotic sacrifice. (10)

The Israelites found other faults with the Phoenicians: their slave practices and sacred infanticides. Instead of hiring a worker, they preferred to buy him. They needed slaves to man their boats and work their mines; nor did they free their slaves after some years, as the Israelites had to do. The Phoenicians could be cruel, but they were most cruel against themselves. They sacrificed sons and daughters, in particular their first-born children, to please Moloch, their fire god. This infernal superstitious practice gave occasion to one of the greatest humanitarian deeds noted by Montesquieu in his "The Spirit of the Laws": when Gelo, the ruler of Greek Sicily had utterly defeated an army of 300,000 Carthaginians in 480 BCE, he stipulated that Carthage had to abolish the custom of immolating their children; this meant Gelo exacted a condition which was useful only to the Carthaginians. (11) Will Durant thinks it may be that the Carthaginian sacrifice solaced with piety an effort to control the excess of human fertility. (12)

The Phoenicians seem to have transmitted the sacrifices to the bloody Moloch even to the Gauls, but there were some considerable differences, especially in the method: no child was rolled into the fire over the hand of the Moloch, but other victims were tied to the limbs of a huge wicker figure which was kindled finally. (13)

7

The Phoenicians must have had the most advanced agriculture, for the Carthaginian Mago's work on it and on botany comprised 28 volumes. It was translated into Latin and demonstrates how closely the Carthaginians must have been attached to the soil. Hanno wrote about his circumnavigation of Africa which started from the Red Sea. Carthage possessed a library when it was conquered by the Romans. The Sanchuniathon, a Phoenician work on the gods and the origin of the things also informs us about the cultural progress of the Phoenicians.

Herodotus reports the high skill the Phoenicians showed in all their performances, e.g., when they worked on a canal at Athos, bridged the Hellespont for Xerxes with flax cables, or partook in a ship-race at Abydos when he

viewed his fleet; they had the best sailing ships.

Ezekiel (Chapter 27), lamenting the doom of Tyre, gives a ravishing description of its riches, ships, materials (especially cypresses), calkers, pilots, sailors, markets, the multitude of its merchandise, etc. The expansion of the commercial relations of Tyre is astonishing. Merchants brought their merchandise from countries reaching from Assyria to Tarsis (Spain) and from Saba (southern Arabia) to Armenia. The Armenians, for instance, sent horses and mules to the Tyrian fairs and Judea wheat, honey, oil and balm. Linen from Egypt was used to make the sails of the ships. From there also came cotton with embroidery.

Several passages of the Homeric poems allow us some glimpses into the life of the Phoenicians (Sidonians). It may be that the Phaeaces of the sixth, seventh and eighth book of the Odyssey were Phoenician colonists. (14) They lived on the island of Scheria and were helpful in the final return of Homer's Odysseus to his homeland. Though satire pervades those songs, they give us intimate insight into the life of a Phoenician colony. The Phaeacians are described as men enthusiastically devoted to navigation. The populace is prone to play roguish tricks, while the members of the court are highly refined, especially Nausicaa, one of the most gorgeous characters of antiquity. The island of Scheria may be a creation of the mind; at any rate, the name is Semitic with a Greek ending; "sher" signifies emporium and busy port.

Granted that the Phoenicians did not invent everything attributed to them in former times, especially not the glass; however, they did discover purple technology and improved and refined the inventions, ideas, works of art and symbols of other nations, particularly alphabetical writing. The Phoenicians became outstanding as prospectors, miners, metallists and as industrialists in the manufacture of armatures, glass, textiles and dyes. Their ships and caravans transported their own products and those of other peoples. The demand for foreign products evoked the technical skill of the foreign producers. The Phoenician explorers and merchants diffused oriental civilization everywhere. Thus the palaces of Mykene, Tiryns and Orchomenos show Phoenician motifs. (15)

The Phoenician gentry differed from those of other nations: they were not warriors but engineers, industrialists, captains, agriculturists, merchants, ship owners and so on. They linked peoples by exchanging their merchandises as never before. They transmitted not only parts of their culture but also the names of their commodities or even their somewhat guttural language; by necessity parts of it were learned wherever Phoenician writing was taught.

All the shores of the Mediterranean, the Black Sea and the Atlantic from the Straits of Gibraltar southward to the region of today's Dakar and, in all probability, northward to the remotest parts of the British Isles, were dotted with Phoenician settlements ranging from small commercial places and fortresses to large city-states. All these settlements, however, were not simultaneously under the sovereignty of Phoenicians. When they lost their hold on their colonies in the Aegean Sea to the Greeks, their distant colonies, under the leadership and protection of Carthage, continued to establish new colonies and expand the old ones.

The greater part of these shores and their hinterland were inhabited, or at least ruled, by peoples of Indo-European speech belonging to the Satem group. These peoples, who differed among themselves, blended with Phoenicians. The languages blended as well. In this way the different types of Kentum (Centum) speech, the guttural group of the Indo-European languages, originated. Here I neglect the influence of Semito-Hamitic tribes who preceded the Phoenicians and Carthaginians. See Chapters 27 and 28.

Some writers have taken peculiar stands as to the greatness of the Phoenicians. Waddell made them blond Indo-Europeans of Nordic race. (16) Others denied their achievements or could not believe that such a small basis as Phoenicia was sufficient for such achievements. They neglected the pertinent facts that every new colony tended to increase the number of Phoenicians and formed in turn the basis for new settlements.

Chapter XXIV

THE PHOENICIAN EXPANSION AND THE KELTO-PHOENICIANS

Whither he (man) is hasting, who
knows?
He hardly remembers whence he came.

Goethe, Egmont II,2

(transl. by Anna Swanwick)

1

Sometimes deeds are ascribed to the Phoenicians they never performed. More frequently they are rated too low. Nobody who has read descriptions of them in Homer, Herodotus or in the Bible (Ezekiel) or about their great African expeditions can dispute their grandeur. Nevertheless we have to consider that there were nations before them who were powerful at sea and sailed the Mediterranean. We have only to recall the Ligurians, Leleges, the Libyan, Carian and Minoan group, further the Akkadians, Pelasgians, Thracians, Rhodians, Phrygians, Lydians etc.

Whenever the Phoenicians founded a colony, not just one state took part. The overwhelmingly larger number of colonists came from abroad answering an appeal made in preparation for the colonial venture. In this way workers and soldiers were also procured for it. The political leaders, the technicians and overseers were Phoenicians. Every participant needed some knowledge of their idiom. (1)

2

We may distinguish several periods in the history of the Phoenician settlements outside Phoenicia. During the first period, which began after 1400 BCE, Sidon prevailed as chief colonial power, especially in the Aegean Sea, but it by no means confined itself to this area! The Sidonians were perhaps the most courageous of all Phoenician navigators. They reached the Straits of Gibraltar before 1200 BCE and are credited with the foundation of large settlements near the later Carthage, long before the Tyrian princess Elissa (Dido), leader of the aristocratic party, established a new state in this region.

The Phoenicians also established trading points within the continents, in particular on the highways leading to Mesopotamia. Thus Sidon founded several inland colonies. Only those nearest to Sidon are still known: Laish (2) or Lesham, the later Dan on the Jordan and Mt. Hermon; a large settlement was Hamath, the later Epiphania, on the Orontes; and Eddana on the Euphrates. Movers conjectured that these three colonies were followed up by a chain of similar trade settlements which extended into the interior of Asia. (3)

3

From 1100 to 700 Tyre planted numerous colonies.

The best known was Carthage, which became the core of a mighty state. Its territory extended beyond this huge African possession, reaching from Libya to western Sicily, parts of Spain and the islands of the western Mediterranean. The establishment of Tyrian Carthage in 826 BCE concluded a period of colonization which began with the foundation of Gades (in 1104), the Cadix of today, also called Gadir and Agadir. There the Phoenicians built a costly temple of Melkart (Heraclès). Gades, which lies on the Atlantic beyond the Strait of Gibraltar, must have been a starting point for great expansion.

Apart from doubtful cases, Phoenician names can be traced along the shore of the Mediterranean and down through the Sahara as far as the Senegal. We find Phoenician names in the following regions: Rysadon (Cape Blanco), Solveis (Cape Cantin), Solventia (Cape Bojado) and Bambotus (Senegal). (4) The most important West African colony was Lixus. The first Carthaginian colonies in the southern Atlantic were founded under the leadership of Hanno. In the northern Atlantic, the first leader was Himilco (fifth century). We have every reason to assume that these colonies extended as far north as those of Hanno to the south. (5)

The Phoenicians blended with the native population, in particular with Libyans in the countries west of Egypt. Thus the Liby-Phoenicians, an agricultural people, originated. They also settled in colonies, especially on the Atlantic coast of Africa and on the Iberian Peninsula, once even 30,000 of them. The Phoenicians thereby achieved two objects: they gained workers for their agricultural plants and rendered helpless a subdued population that desired independence. (6)

4

The description of the "Periplus of Hanno" is preserved in Greek translation. George Rawlinson cites it in his "History of Phoenicia" (6a) as an example of good Phoenician style. The most distant colony was Cerne (Kerne) but Hanno went beyond it, reaching the main branch of the estuary of the Senegal. Adolf Schulten demonstrates that Hanno's voyage must have taken place about 500 BCE, before 480 and after the destruction of Tartessus between 530 and 509. (7) About the same time Himilco was sent to the Atlantic coast of Europe to explore it and establish colonies. The report of this voyage is lost. Extant traces of it were disregarded to such a degree that Rawlinson does not even mention Himilco and his expedition. This is strange inasmuch as he discusses the discovery of the Scilly Islands by the Phoenicians and their trade with them and the coast of Cornwall. Himilco's expedition is attested by two authors of antiquity: Plinius, Natural History, II, 169

and Avienus, V. 110, 113 ff, 130, 388 ff., 106. (8)

The pertinent questions have been examined by Ehrenberg. He regards it as possible that Himilco went as far as the amber region but he cautions against the inference from Hanno's activities that Hamilcar also established colonies.

How far the Phoenicians must have penetrated the northern parts of Europe is demonstrated by the widespread tribe of the Sitones who once lived in Central Sweden. F. G. Bergmann regarded them as a Keltic people who expanded by pushing Finnish tribes to the north; (9) yet the name Sitones points clearly to the Phoenician Sidones. Later the Sitones themselves were displaced by the Getae or Goths.

At any event, when Pytheas, circa 340 BCE set out on his sea voyage, England and the regions farther north had vanished from the memory of the Mediterranean population.

5

The following lines are devoted to the settlements of the Carthaginians in West Europe. The ability of the Phoenicians to colonize areas of such a magnitude will be emphasized again. Some evidence of the close affinity of the earliest Keltic idioms and the Phoenician language, the identity of early Keltic groups with Phoenicians (Carthaginians) and the settlement of Atlantic countries by these Kelto-Phoenicians will be produced. The existence of pre-Phoenician "Kelts" is disregarded here.

1) We are not confined to conjectures with regard to the Phoenician settlements in West Europe because Diodorus tells us that the Phoenicians attempted to voyage beyond the pillars of Herakles into the sea which men call the ocean and that they planted not a few colonies in the western parts of Europe. (10)

2) Generally speaking, the skill of the ancients in navigation is underrated. The enterprising Phoenicians were well equipped to colonize distant lands and capable of making long sea voyages. They were also able to sail by night and at least the loadstone (Lapis Heraclius) was known to them, if not a kind of nautical compass as well. (11) Herodotus remarks that the Phoenicians, after settling in the country they still occupied during his time, began at once to make long voyages. (12)

3) The Phoenicians founded not only numerous trade settlements but also mighty states, as the example of Carthage shows. Their ability to colonize on a large scale has

been doubted because of the smallness and the character of their country which had been so frequently overrun by conquerors. (13) Yet the instances of Venice, Portugal, Holland and Great Britain certainly demonstrate that even small states are able to found large colonies. A small territory can maintain a relatively huge population when manufacture, export trade and navigation flourish. The Phoenician area was by no means small, since we have to add the colonies to every mother town. Furthermore every more or less distant settlement could establish new colonies itself. The original territories of the Phoenicians were different from Phoenicia proper as to size and position: large portions of the Arabian shores were the base of their operations and later parts of the Anatolian shores, Caria and Ionia particularly. It is probable that the Phoenicians, at least to some extent, used the land route in North Africa as well. At any event, their land trade surpassed their maritime commerce. Two factors favored Phoenician colonization: a) the settlements of cognate peoples on the Mediterranean shores dating from two powerful migrational waves of Semito-Hamitic tribes (Hamites and Akkadians); b) neighboring peoples of the Phoenicians migrated with them to an unknown extent.

4) Aristotle reports that the Carthaginians discovered a deserted (?) island beyond the Pillars of Heracles which was well wooded, had navigable rivers and bore fruits galore; it took many days to reach it by ship and the Carthaginians went frequently to and fro, established many settlements and prevented others, by pain of death, from going there because they feared for the value of their mines.

The German scholar Justus Lepsius, who lived during the twelfth century, assumed this island to be Ireland. (14) He excluded the Canary Islands, the Fortunate Islands of the Greeks, because they lack navigable rivers. It remains puzzling, however, that Aristotle did not designate the island under discussion by its name since he was specific in another, probably later work, when he wrote that in the ocean beyond the Pillars of Heracles are two islands, Albion and Ierne beyond the Celtae.

5) To what degree Phoenician and Old-Irish coincide may be gathered, e.g., from the declination of the words for house:

	<u>Punic</u>	<u>Irish</u>	
Nominative	a dar	an dae	the house
Genitive	mit ta dar	meud na dae	the bigness of the house
Dative	la dar	la dae	with or to the house
Accusative	a dar	an dae	the house
Vocative	ya dar	a dae	o house
Ablative	fa dar	fa dae	with or by the house

It must be emphasized here that Ireland was the only Keltic country not conquered by the Romans. In this way, it could preserve the original language of the Levantine gentry, more than any other Keltic country. Irish began to recede before the English language only around 1700. This shows how long an idiom may remain unchanged if no conqueror interferes.

The Irish language indicates a commercial and navigating people -- a strong corroboration of their Phoenician origin, as William Batham remarks in quoting Rev. Roberts. (15) The Kelto-Phoenicians were finally thrown on their own resources after the Romans had destroyed the Carthaginian cities. They carried on trade with their neighbors.

(6) The show-piece of the older generations of Keltologists was the speeches of Hanno in the "Poenulus" or "The Carthaginian," a play by the Roman dramatist Plautus. (16) Hanno speaks only Punic and this idiom shows the closest affinities to Gaelic. The plot is simple. Agorastocles, a noble Carthaginian youth was kidnapped by pirates and finally adopted by old citizens of Calydon in Aetolia. He fell in love with the daughter of his uncle Hanno but did not know of this relationship. She and her sister were also kidnapped and sold to Lycus, a pimp at a town in Arcarnia (western Greece), who refuses to free the girl. At the right time Hanno, who had sought his daughters in many countries, appeared. Hanno prays to the deity of the country to assuage his troubled mind and not to let his captured daughters be concealed any longer, prey to the worst men. Here are two lines of the prayer:

Punic: Uth bynim ys diburt hynn ocuthnu Agorastocles
Ythe man eth ihychirsae lycoth sith nasa.

Irish: Uch bin nim i is de beart inn a ocomhnuithe
Agorastocles
Itche mana ith a chithirsi; leicceath sith nosa.
(Transl.) O bounteous Deity! It is reported here dwelleth
Agorastocles!
Should my request appear just, here let my dis-
quietudes cease!

Another passage of this prayer is quoted in Chapter 28 (Derivation of the Individual Kentum Idioms) under b).

7) The Phoenician origin of the ancient Keltic language can also be proved by its affinity to the language of Malta (Melita Insula). This language is usually considered a corrupt Arabian idiom. This wrong view, shared by such authorities as Gesenius and Renan, gets some support from the fact that the Maltese use Arabic characters. But ask any Maltese about the origin of his mother tongue and he will answer Punic and name the Carthaginians as his ancestors.

men of the Semitic language preserved in the "Poenulus" of Plautus, Charles Vallancy found so perfect an identity in the meaning of many words and such affinity of construction in the phraseology as to demonstrate that the colonists who imported this language had early intercourse with the Phoenicians. In all probability, those colonists must have been Phoenicians themselves, since in those regions only they could transmit their language in all its purity and only they had the necessary cultural level there. Irish historians agree that the Irish received their letters from the Phoenicians and that their language was called *bearla Fene* or Fenician dialect, to which their ancient manuscripts bear sufficient testimony. (19)

Moreover material remains of Phoenician origin have been found in Irish bogs. They are described by Waddell.

9) The significance of Phoenician names is easily explained by Old-Irish (Hiberno-Keltic) words: Sidon or Saida = a seat or site; Tyre = the country (above all others), the home; and Palmyra = *palas mire* = palace of pleasure or diversion, pronounced *palmire*. The Irish derivation of Phoenice differs from that from Egyptian and Greek words; it means ploughers of the sea and stresses the fact that the Phoenicians were a nation of sailors: *pheine* = ploughman and *oice* = water and ocean. By the way, from *oice* and *cean* = head, principal, chief, derives ocean which means great water and chief sea.

10) In the same way, proper explanation is found for names in other parts of the Mediterranean and its adjoining countries. Of the numerous examples adduced by William Betham I mention a few. Dalmatia means the excellent or good share or allotment: *dal* = share or a tribe, a country possessed by a tribe and *mait* = good, excellent. There are several explanations for Italy; the Irish one applies the word *it* = corn and *talam* = country and arrives at the equation *Itala* = land of grain or agriculture. Sardinia is composed of *sard* = the greater or larger and *inis* = island; it is the greater island with reference to Corsica which signifies coast (*corsad*). Tiber (Tybris): is Gaelic and Phoenician and means well, fountain, spring, stream; yet it may rather be derived from an earlier Karthvelian word: *tübra* is the Svanetian equivalent for river. (20)

The inhabitants of the Balears may have been excellent slingers (the Greek *ballein* = to throw) but the name derives rather from the appearance of the islands from ship-board: *ba* (cows or cattle) and *lear* (the sea) hence the meaning "cows of the sea" follows. The Riphean Mountains = grey barren ridges of mountains, derived from *riava(c)* = grey and *el(g)ean* = hard, rocky, barren. *Calb* (Calpe), the ancient name of Gibraltar signifies a bold head. Opposite to it is Ceuta once called *Abeila* = her mouth (*a-bell*),

namely that of the Atlantic or Mediterranean. Cadiz or Gades was the first city built by the Phoenicians after entering the ocean; oadas = honors, privilege, glory. Llanes: lean, a swampy plain. Craig, Crag, Cree: craig = rocky.

The descriptive names of numerous rivers in western Europe are of Kelto-Phoenician origin, as the following examples show. On the Iberian peninsula: Ebro = muddy river; ebar = dirt, mud. Durius: dur = water, river, stream. Abcne: avon = river. The former name of the Guadalquivir was Boetis: beit = double, twain; this river has two branches which unite again. Tinto from tin = silently. In Gaul: Rhenanus, Rhine is composed of ri(g) = king, chief and avon or aun = river, both words are pronounced ree-aun. Garonne: the giant Geryon, conquered by Heracles, was the personification of the people on the Garonne. Tarnis, tarn: tarna(c) = noisy, thundering. Sa = stream and aun = river formed Saône. Liuga(d) = slow, creeping is the origin of Liger (Loire). Duranuis and Dordogne: the Latin name derives from dur as that of the Durius in Hispania and dord = muttering, babbling and avon = river compose Dordogne. Avon or aun = river is found also in England. Thames (Latin: Thamesis) means gentle river from tame = quiet, gentle and uisge = water. Severn and the Latin Sabrina have been formed from sa = stream and brean = dirty, muddy and filthy. (21)

When we find places bearing names significant of the peculiarities either of appearance or locality in Hiberno - Keltic, we may safely consider the names were given by a people who spoke that language or essentially the same. (22)

11) I refer to another witness from the past: Maudet de Penhouet (1764-1839). I could not secure the book in which he wrote about the Phoenician population in Brittany, etc. I found, however, the following passage quoted by Alexander Logan who wrote an account of his visit to the megalithic monuments near Carnac in Brittany: "My friend M. de Penhouet, having shown with great plausibility that Brittany or Amorica received from the earliest times a colony of Phoenicians, finds in this the great temple of their worship, and that the inhabitants of Lower Brittany are the descendants of those original settlers, whose language (the Phoenician or Carthaginian) is that which they speak at this day. As a corollary from this he concludes that the inhabitants of Cornwall, Wales, the Scotch Highlands and Ireland are all equally to be traced to the same common origin, and speak dialects of the same mother tongue." (23)

(12) A mainstay of the Kelto-Phoenician or Ibero-Phoenician doctrine is the far-reaching similarity and consonance of the Phoenician dialect of Semitic and the Irish language as it has been preserved in the oldest manuscripts. The other Keltic idioms were modified by the influence of

Latin, but the Irish or Gaelic tongue remained the genuine and least adulterated dialect of the ancient Phoenician Keltic.

Before the Phoenicians arrived, Ireland was not a deserted island -- which I say here in contradistinction to Aristotle, provided that he meant it at all. Among others it was inhabited by Indo-Europeans of the Satem branch who used flint and stained their bodies with various colors and hence may have obtained the name Britenach or Brenach and their country the name Britain. This, however, is not the only explanation of these names. At any event, the presence of Satem-Indo-Europeans gives the answer to the question how and where the ancient Kelts shifted from the Semitic method of inflection to suffixes of Indo-European character.

13.) Professor Carleton S. Coon mentions a type among the fishermen and sailors of England's southwestern seaports which has a tendency to brachycephaly with somewhat Armenoid features. This might be explained by Phoenician ancestry of the Cornish. (24)

14) The West-Irish dialect of the island of Aran shows some remarkable changes: the declination by suffixes and the differentiation of singular and plural is in the state to be replaced by prefixes created by eclipse and by so-called aspiration. Likewise Cymric (Welsh) displays flexion by change of prefixes. Can this trend be explained by the influence of lingering remnants of Semito-Hamitic in local dialects in those regions?

Chapter XXV

THE KELTS

But the Celts or Sidonides are an old family, of whose beginning there is no memory and their end is likely to be still more remote in the future; for they have endurance and productiveness.

Ralph Waldo Emerson, English Traits.

quotation. You would look in vain for an explanation in any modern book, tract or article on the Kelts. The Indo-European theories were firmly established for a century in regard to the Kelts, though their languages, like the Scandinavian idioms, diverge so strangely from the common type of the Indo-European languages as to vocabulary and morphology. (1) Emerson's identification, however, makes the Sidonides or, as Homer called the Phoenicians, the Sidonians, the earliest bearers of Keltic idioms.

In Emerson's day, an Irish scholar, William Betham (1779-1853), as others before him, identified the ancient Kelts with the Phoenicians; (2) but this theory, though supported by the results of thorough research of other scholars, was drowned by the flood of literature about the Indo-European languages and by the so-called Keltomania. It became a generally accepted opinion that the Kelts were the first Kentum nation and also the first of the Indo-European peoples who came to Europe by land, therefore went farthest west. That a sea route was possible was never considered after Betham. This will all be discussed later, but first brief mention must be made of what early historians thought about the origin of the Kelts.

2

Philipp Clüver (1580-1643), the founder of historic geography, considered Ashkenaz, a great-grandson of Noah and a grandson of Japhet, as ancestor of the Kelts. Keating, who published a history of Ireland in 1723 named Magog, a grandson of Noah and a son of Japhet, as their ancestor. (3) It is interesting to note that the Table of Nations in Genesis (Chapter 10) does not give accounts of all the sons of Japhet, especially not of Magog who was, according to Irish tradition, the ancestor of the Scythians. Both genealogies, written in biblical manner, point to the same family and the same area in order to indicate the Keltic cradle-land.

General Vallancy and Betham regarded the Magogian Scythians as the first astronomers, navigators and traders after the Flood who settled in Armenia. Later they passed down the Euphrates to the Persian Gulf into the Indian Ocean, to the Erythrean (Red) Sea and finally to the Mediterranean, to the coast which became their homeland. (4) This tallies well with our knowledge of the Khaldi.

On the other hand, the alleged ancestry of Ashkenaz points to the Eastern Basques. The native ethnicon of the Basques is Euskaldunak, the middle syllables of which contain the name of the Khaldi, a name almost identical with that of the Kelts. These names left at least a single trace in Phoenicia: the river Magoras was once called

Chaldos. This bridges the gap between the Khaldi of Armenia and the colonizing Kelto-Phoenicians.

Khaldi seem to have lived in Phoenicia proper; they may even, to all appearance, have been identical with the Phoenicians, but it must be taken into account that other ethnical groups may have also kept using the name of eastern and western Basques.

Nennius (Nonnus) wrote a history of the Britons in which he assumes on the whole the same route for the Kelto-Phoenicians as the above mentioned authors. In Chapter Eleven he says that the learned of the Gaels give the following account of the adventures of their ancient chiefs: Scythians went with their children into Africa to the altars of the Philistines (between Leptis Magna and Barca). And, ... through the Mediterranean Sea to the Pillars of Hercules; they dwelt in Spain until the sons of Miles (Milesius) of Spain came to Eri

3

The dropping of the Indo-European P in most instances is given as one of the characteristics of the Keltic languages. On the other hand, we distinguish P and Q groups among these languages. It is correct to say that the early Keltic idioms dropped certain P's and that they appear again in later Keltic idioms of the European continent. This reappearance occurred under the influence of people belonging to the Satem group of the Indo-European languages. The names Aremorica and Pomeria illustrate these linguistic differences. Both signify countries by the sea. Mor or mer = the German Meer and the Slavic morje means ocean or sea; po is the Slavic expression for beside and by, the Irish equivalent is are. In Old-Keltic, Aremorica (Bretagne and Normandy) the P is dropped while Pomeria (eastern Prussia) contains the P.

This tends to demonstrate that the Kelts (Keltoi, Kentai, Celtae) did not maintain the character of a uniform nation, if they ever had it. Their idioms were divided, like those of the Italic people of the early Latin period, into Q or K and P or B branches. Thus four is cethir in Old-Irish, pedwar in Wels and petguar in Old-Cymric; quantuor in Latin and petora in Oscan. Irish, Scottish Gaelic (Erse) and Manx belong (like Latin) to the Q-or Goidelic (Gailic) branch, sometimes also called Low-Keltic or Erse in a broader sense. The P-, Cymric or Brythonic branch (High-Keltic) is represented by Welsh (Cymric in a narrower sense); Cornish, last spoken in Cornwall, became extinct during the eighteenth century; and Breton, once the mighty Brythonic branch of the European continent to which the Gaulish of the Gallic Kelts belonged particularly.

Keltic was still spoken in Gallia during the second half of the fifth century ACE. French got the so-called accentuation of the last syllable from the Bretons or Armoricans; in reality every syllable is accentuated equally. The Galli of France sometimes reached high cultural levels. The La Tène period (cca 500 to 100 BCE) testifies to it. Likewise the scanty facts known about Gallic capitals such as Avaricum (Bouges) which was utterly destroyed by Caesar. There were three kinds of Kelts in Gallia (Gaul): Galli, Gallo-Cimbri and Cimbri-Belges. Nationals of these Cimbri lived east of the northern Rhine and in the north (Juteland). These Cimbri did not invade the northern regions from Gallia but went or sailed there directly. They met with disaster (floods?) and on their subsequent migrations were pushed back by three more or less Keltic peoples: the Boii, the Belges and the Keltiberi; they were defeated eventually by the Romans. (5)

Perhaps the shortest way to describe the Keltic expansion is to enumerate some geographic terms with the syllables gal or galas: Galicia in Spain, Gallia = Gaul, country of the Galles in England, Galicia, a former Austrian province, now partly belonging to Poland, partly the Ukraine, Galatz in Rumania, Gallipoli = Gelibolu in European Turkey, Galilea and Galgal in Palestine. As to the Palestinian places, we may rather assume that the syllable gal means political district (circuit). The Austrian Galicia got her name from the city of Halicz on the Dniester. This is the Polish form of the name of this historic capital, while Galicz is the Bohemian and Galich the Russian form.

4

Other ethnica of the Kelts were: the Celtici and Kallaici in the western part of the Iberian Peninsula, and the Galatians or Galatai. It is assumed that a wave of Kelts passed eastward to the mouth of the Danube and to southern Russia as far as the Sea of Azow where they mingled with Scythians (Kelto-Scythians). (6) Prichard (7) assumes two migrations of Galatians: long before the Gauls started their retrograde west-east migrations cca 400 BCE, and long before a part of them invaded Greece and conquered Galatia in central Asia Minor in 278/277, Galatians lived in eastern regions. Some toponyms point to dwelling places of Galatians; Galacs (Galatz) near the mouth of the Danube and Kallatis to the south of it on the coast of the Black Sea existed already in the time of the Athenian Republic.

Prichard holds that those inhabitants of the Lower Danube and the western shores of the Black Sea, and most particularly the originators of the Olbian Inscriptions, named after the City of Olbia on the northern shore of the

Black Sea, were not Kelts but Sarmatians, i.e., either Slavonians or Lithuanians. At any rate, the bulk of the urban inhabitants of this shore must have been of Phoenician origin. I mention only a large settlement of Phoenicians on the northern Black Sea, namely Tyra or Tyras situated at the mouth of the River Tyras (Dniester). (8) The name Olbia speaks for a Kelto-Phoenician origin since we find it repeatedly in other regions which once were Celtic -- in Sardinia, Gallia Narbonensis (Liguria), Bithynia, Pamphilia and Cilicia.

We have also to consider that at that time the languages of the Kelts and of the Slavs had vocabularies partly in common, as the following examples show. (9)

<u>Irish</u>	<u>Slavonian</u>	<u>Other Idioms</u>
nacc = no, nay	nak, naka = no, null void	
baidin = a little boat	beden = ship made by hollowing a tree trunk	
cro, crú = blood	krv, kri = blood	Czech: krev; Ruthenian: kro-v
derna = palm	dlan = palm	
dénim = I do, I make	denem, dem = I do, I make	
drenn = quarrel	dren-je = cries	
dreagam = I fight, I struggle	dregam = I push	
érnim = I give	v-ernem = I give back, I return	
étrad = libido		Russian: otrada
guirim = I heat	gorim = I burn, I glow	Old Bulgarian: gorêti = to burn
idan = faithful	udan = attached, de- voted	
lan = before	lan-i = last year	Serbonian = lane
molaim = I praise	molim = I pray, im- plore, invoke	
remes = time	v-reme	Russian: v-remia
saill = bacon	salo = hog, fat, lard	" salo = bacon
		Serbonian: salo = fat
sith-l-aim (with euphonic l) = I filter	sitam = I sift sito = sieve	Basque: seta-be = sieve
táid = thief	tat = thief	Serbonian: tât = thief
táide = secrecy	tatica = she-thief tajen = secret tajenost = secrecy	
u-ssina = temple	sene-c, plural senci = temple	

5

Kelto-Phoenician tribes once dwelt deep down in Italy (10) centuries before they separated the Etruscan and Rhaetian territories and before Brennus, according to the Roman tradition shouted to the defeated Romans: Woe to the vanquished (Vae victis) in 390 BCE.

The names of Bavaria and Bohemia are derived from the ethnicon of the Keltic Boii: Bojo-aria or Bajo-aria whereby "aria" means inhabitants or occupants; and Boie-mium = Boio-hem-um; hem is identical with home, the German Heim. Prichard asserts that the Bohemium of the Antiquity consisted of parts of Bohemia and parts of Bavaria whereby the greater portion was Bavarian. (11) Current opinions consider southwestern Germany the cradle-land of the Kelts. At any event, those Kelts who settled on the banks of the Danube came from there and occupied large parts of the countries later united under the Austrian crown. In this way particularly Illyrian tribes were subdued or at least separated from those of the Balkan Peninsula. This may account for the fact that there is a Kentum layer in the Albanian language which is traced to a North Illyrian Kentum type. (12)

6

There is another factor that leads one to question the uniformity of the Keltic nations. Two types which shade off prevail among them. (13) One type has long faces, blue eyes, blond hair and great stature. The other, the Alpine type, is thick set, of medium height and marked by round heads, broad faces, hazel-grey eyes, light chestnut hair and rather frequently by broad and heavy noses. I think that men of these types already inhabited the British islands at the time of the Kelto-Phoenician invasions. The blond element derived from the Satem Indo-Europeans in so far as it was not yet in those countries where the strain of tall, sturdy and high-headed palaeolithic Europeans is very strong.

The Phoenicians, and also the Gauls, differed from these three types. The Phoenicians brought the small and dark-haired Mediterranean sub-race to West-Europe or rather they fortified it there, since before them other members of this race had migrated there, especially Iberians and Hamites. As we have seen, many different elements took part in the colonial enterprises of the Phoenicians, voluntarily or forced. This may explain the expansion of the Dinaric (Adriatic) sub-race in Europe. The general route on the Dinarics seems to coincide with that of the Phoenicians.

The Gauls are described as a rather wild people. One has to bear in mind that such descriptions refer mainly to Gauls who were forced to defend their homeland against odds or were displaced and compelled to find a new home. In addition, the Druids (or Fili) the outstanding educators of the Gauls, instructed only the nobility or future Druids, while the common people remained without formal education. Twenty years were required to complete a course of study. The Druidal philosophy and religion were certainly equal, if not superior, to any of the philosophies and religions then current in the other parts of the world. Many men ascribe to Druids the excellent laws by which their island has always been governed. The ancient Greeks, on their own confession, learned part of their philosophy and many fables from the Gauls. (14) The Gallic wit appears to be an old Keltic inheritance. We admire the Romans because of the excellent highways by which they ruled their empire and forget that their masters in street construction were Kelts.

A popular article about the Kelts (15) cited examples of the high art of their smiths and then said: "No less than their poetic endowment, the artistic talent of the Kelts represents one of the mysteries of barbarian genius." How this divine spark was kindled in the twilight forests of prehistoric Europe is explained by the enduring Phoenician influence. As to the "twilight of forests," this point should not be overly urged, since even the German forests shrink before the deep traces left there by the Kelts. These traces include geographical terms, particularly the names of the oldest German cities, about a hundred, and the fact that several hundred German words are of Keltic origin.

THE SATEM INDO-EUROPEANS AND THE KENTUM GROUP

Chapter XXVI

THE SATEM INDO-EUROPEANS BEFORE THE PHOENICIAN COLONIZATION

How they (the Sygynnae in Central Europe) can be colonists of the Medes, I for my part cannot imagine. Still, nothing is impossible in the long lapse of time.

Herodotus

It is a common assumption that the Kentum groups of the Indo-Europeans came to Europe earlier than any people of the Satem group. The basis of this hypothesis is clear: all Indo-Europeans came from eastern regions of Eurasia and the habitats of the Kentum nations are generally west of those of the Balts, Slavs and Iranians. It did not occur to the scholars that a considerable part of the ancestors of the Kentum-Europeans may have come to the western shores of Europe by sea. Indo-Europeans of the Satem group dominated Europe when those ancestors of the Kentum groups landed on every shore and began to colonize. I confine myself here to a sketchy description of the expansion of those Satem peoples and leave the lengthy proofs for another occasion.

of the Caucasus

Traces of the Ossetes are found in many parts of Europe, particularly in names of rivers. The Ossetic syllable "don" (Wasser) is found from Aredon in the Caucasus to Eden in Yorkshire and in between, for instance, in Rhodanus (Rhône), Eridanos (Po), Danube (Donau), Tanais (Don), etc.

Generally recognized is the high antiquity of the Lithuanian group to which the Old-Prussians (Pruzzi) and Lettons belong. Lithuanian is even older than Sanskrit. Serious Slavists claim that the Slovenian idiom reaches far back. I think there is no doubt that the Thracians and early Illyrians preceded the Greeks on the Balkan Peninsula. The same applies to the Armenians and Pelasgians.

What can be deduced from the fact that the Patois of the French part of Switzerland has so much in common with Lettish lexicographically? Does this not point to a considerable expansion of the Baltic nations to the west? We find the Thracian Bebrycians in Asia Minor and in Spain.

The Persians (Numidians), Medes and Armenians of northern Africa came there via ship from Europe, as attested by Salust.

An ancient chain of Indo-Europeans of the Satem group spread from Pruthenia (= Ruthenia) to the British Isles. The intermediary links were formed by Frisians, Pruzzi and other Balts. The Anglo-Saxon names for the end links of this ethnic chain were Bryttisce and Pryttisce; their Satem names were Britskaja and Prutskaja. The Picts, a Satem tribe, supplanted the Ligurian and Semito-Hamitic layers of the old population of the British Isles (1) and took their ethnicon from a tribe that has to be placed between these layers and called itself Pykes (Ubykhs). The Irish chronicles called the Picts Cruithneach. Cruth is not exactly Pruth but almost the same, for in Irish Gaelic a "C" may replace the "P". Thus Cruithneach (Picts) appear to be Prussians as well. Robert Graves not only confirmed this identification but also identified the Formians of the Irish Chronicles with the Pomerians (Pomerania, Pommern).

The obscure passage in section 45 of Tacitus' Germania about the similarity of the language of the Aestii to that of the British Isles could be regarded as confirmation of the above only if we assume that the Aestii of that period did not belong to the Finnic group as to present-day Estonians but to the Lithuanian nations.

The Pruthenia and British chain of Satem nations extended from southeastern to northwestern Europe and crossed another chain which may be called the Thraco-Lithuanian chain; thus it reached from the Balkan Peninsula to the Baltic Sea. Herodotus must have had reason for calling the Thracians the greatest nation after the Indians.

Parallel to the Thracian chain, there was an Illyrian chain starting in southern Italy with the Messapians and Iapygians and (with interruptions in Central Italy only in historic times) continuing with the Veneti in upper Italy. Their name is found in three distant European regions; I refer to the Veneti of the Bretagne (France), to the name of the Roman province Vindelicia (Bavaria) and to the Venedae between the Vistula and the Niemen. Almost neighbors of the Illyro-Adriatic Eneti were the Sigynnae who, according to Herodotus, (2) called themselves colonists of the Medes and dressed like the Medes. We have here the clearest proof of a people of the Satem group in Central Europe; Herodotus emphasizes the fact that they were the only people who, he had heard, dwelt beyond the Ister (Danube).

The Satem nations may have begun as a thin upper layer of the European peoples. They formed military aristocracies as the other Iranian (Indian) nations had done in southwestern Asia, for instance in Mitanni and in the Palestine of the Amarna period. At any rate they obtained more

and more control over the native population of Europe, in particular the Semito-Hamites.

The old question arises: how far was the speech of European Satem groups influenced by the peoples they dominated? In the western, central and southern parts of Europe, the subjugated peoples were Semito-Hamitic farmers, the previous rulers. I guess it was a change of speech in the direction of the evolving Kentum idioms, a development fully achieved by the Phoenician settlements.

Chapter XXVII

PRIORITY OF THE SATEM AND THE FORMATION OF THE KENTUM SPEECH

Thus by and by is language firmly
fixed,
And what a people has stammered
out together,
Must be eternal law for heart and
mind.

Goethe, Etymology.

1

The languages of the Indo-Europeans are divided into branches according to the quality of the first letter of the expressions for the number hundred. We speak of Satem languages if this letter is an *s* sound and of Kentum (Centum) languages if *c*, *k* or *h* is written and pronounced instead of *s*. Accordingly, Old-Indian expresses hundred by *śata*, Iranian has *sata*, Lithuanian *szimtas*, Old-Slavic *suto*, Russian *sto*. In the *k*-group the equivalents for hundred are: *cét*, Cornish *cans*, Gaelic *cent*, Bretonic *kant*; Latin *centum*, whereby every Roman language kept this initial *c* (pronounced *k*) but Rumanian which uses *suta*; Greek *hekatón*; Gothic *hund*; Old Norse *hundrað*; Tokharian *kant*.

Other Satem idioms include the language of the rulers of Mitanni, Thracian and Armenian; southern Illyrian of later days represented now, according to the prevailing opinion, by Albanian (Shkipetarish) and in ancient times by Messapian of Sicily and other dialects;

the language of the Ossetes (Iron, As) in southern Sarmatia (Russia) and in other European regions.

Some Anatolian idioms such as Hittite and Luwian belonged to the k-group; further, the Italic idioms with Faliscan, Latin and the idiom of the Latinoid Siculi on the one hand, and East-Italic represented by Umbrian, Sabellian, Sabinish and Oscan on the other.

2

Every language is a combination of heterogeneous elements. This applies fully to the Indo-European languages: they are a product of compromises. This historical variety may in some instances persist, in others be a matter of the past; it lies, at any rate, under the cover of the uniformly languages. The earliest Indo-European languages evolved from Finno-Ugrian idioms under the mighty influence of languages spoken by Old-Siberian and Caucasian peoples. The question arises which group was earlier, the Satem or the Kentum group. Brugman was right when he found it difficult to assume that different consonants were already used at the same place in a word at the beginning of the Indo-European languages, so that one portion of them used pure stops (k, g) and the other spirants (s, sh).

Scholars agree that the k-group was earlier than the Satems who are supposed to have shifted in certain cases from gutturals to dentals. They assume also that these changes were merely an inner affair of the Indo-Europeans. Friedrich Karl Brugman, who was a leading scholar, is not so sure in this matter, though he is inclined to give priority to the Kentum group. He thinks that eastern Indo-Europeans who changed the k-sounds into spirants may have taken over these spirants from foreign tribes. (1) The following lines adduce some reasons for the priority of the Satem idioms. This means that the first Indo-European ancestors of the Kentum nations spoke Satem languages. In fact, it is possible in most instances to tell which Satem languages may have been the parent speech of a certain Kentum language.

3

Looking at the homelands of speakers of extinct and still existing Kentum languages, we discover that they hold or held the outer line of the area of Indo-European speech. This outer line reached from Anatolia to Ireland. The inner line was in the immediate neighborhood of the Finno-Ugrian tribes, reaching in later epochs from Bohemia and the Baltic to India. The Satems remained nearer the Finno-Ugrians than the Kentums.

The outer line coincides with the main routes taken by migrating and invading tribes of the Mediterranean race who spoke languages which were apt to modify the Satem speech in the direction of the Kentum idioms. This modification had several phases. First, the intermingling of Ligurians and Semito-Hamites leading to the formation of the Euscaldunas (early Basques) may be considered as a combination similar to the later combinations of Satem nations and Semito-Hamites. Thereafter, new invasions of Hamites took place which were followed by the occupation of large parts of Europe by Indo-Europeans of the Satem type. About the same time the Semito-Hamitic element in the southern parts of Europe was fortified by an Akkadian (Babylonian) colonization. The blending of the Satems with Hamites and brought about some hypothetical Kentum languages preparing the ground for other similar mixtures which followed. When Semitic peoples, especially Phoenicians, Carthagians, and Liby-Phoenicians finally established colonies in Asia Anterior and in Europe, those Kentum idioms originated which we know. This will be discussed further in section 6.

4

The Finno-Ugrian languages have a greater wealth of grammatical forms than the Satem idioms. The Kentum idioms show the greatest decay of old forms when one looks at the declinations and conjugations. This, too, points to the priority of the Satem group. Satem peoples were the primitive Indo-Europeans; Isaak Taylor thought they were represented by the "Kelto-Slavic race."

The Finno-Ugrian languages themselves appear to be Satem idioms if we try to put them into one of the Indo-European groups. Some of their expressions for hundred are: sata (Finnish), čuõtte (Lapp) sada (Mordvinian), száz (Hungarian) etc. It is generally assumed that the Finno-Ugrian nations borrowed these expressions from the Indo-Europeans; this view is somewhat supported by the fact that the Finno-Ugrians borrowed many culture words from their Indo-European neighbors, but this happened later on, when the western Finns received their culture words from the Kentum group.

I challenge the generally accepted opinion shared by K. B. Wiklund, who wrote half a century ago: the oldest Indo-European languages phase which proved to be the source of borrowed words in the Finno-Ugrian languages, was an old Aryan language from which, for instance, the word for hundred stems, which is common to all these languages. (2) Be this as it may, some support for my views can be derived from Wiklund himself: the old Aryan language postulated by him can only have been a Satem idiom. If the Kentum idioms had been earlier, the Finno-Ugrians would have adopted their expressions for hundred from Kentum idioms. From all this

it seems to follow that we have to adopt the view of an original affinity of the earliest Satem dialects and the Finno-Ugrian languages.

5

Lithuanian has the most archaic character of all Indo-European languages since it still has many agglutinative traits. Thus it also represents the closest approach of all Satem idioms to the Ugro-Finnish grammar which is logical and simple. These points of view compel us also to acknowledge the precedence of the Satem languages.

Before they fully developed, there existed an earlier group of the Indo-European language group, which Professor Karst calls semi-Indo-European languages. He regards them as not yet fully developed proto-Indo-European and their speakers linguistically and anthropologically as an intermediary link between Uralians (Finno-Ugrians) and Uraloid Indo-Europeans. Karst ascribes to them the Hittite idioms, Carian, Lydian, Phrygian, Etrusco-Tyrrhenian, and the Ibero-Hispanian of the inscriptions (Deutero-Iberian); these extinct languages had characteristics of Armenian and were spoken westward of Armenia. Professor Karst assumes that this chain of half-Indo-European idioms represents a branch of a primitive Satem group to which strong Ligurian (north-Basquoid) elements were added. (3) The semi-Indo-European character of those languages belongs to certain of their more or less early phases. At any event, their Satem character supports the view that Satem idioms constitute the oldest Indo-European languages.

Further support of this opinion may perhaps also be derived from the tenets of Leo Reinisch who considered s, z, t, and d as older consonants than the gutturals, namely k, g, h and kh. (4)

There is another much stronger linguistic argument. The original q sound is formed farther toward the velum than the English palatal or front k. This q is a back k. Q does not appear in the alphabets of the historic Satem languages. It would show traces there if Kentum speech had preceded them. Another indication of the priority of the Satem tongue is the fact that q has the tendency to disappear in the Kentum languages.

6

Which factors were operative in bringing about the formation of the Kentum speech? It occurred when Satem nations had occupied Semito-Hamitic countries in Europe and

elsewhere -- a protracted process with several phases. Its beginning may be set around 2,000 BCE.

Long before Phoenicians and Carthagians permeated Europe, the way for the evolution of the Kentum idioms had already been paved by numerous Semito-Hamitic tribes (about 4,000). It seems that they enjoyed peace for circa 1,500 years until Satem Indo-Europeans subjugated them. These Satems finally formed the governing upper class. They and their dialects blended with the subjected population (Semito-Hamites and the earlier peoples) to an unknown extent until more than 1,000 years later when new masters arrived.

The role of the Kelto-Phoenicians in the development of higher intellectual endeavors was considerable. Their pioneering role among the old Greeks and the Italians is clear, but fully in the dark for the other peoples of higher education since the Romans destroyed all the pertinent records, particularly those of Carthage and of Numantia, the capital of the Kelto-Iberians in Spain.

Considering the leading role of the Phoenicians, Carthaginians and Kelto-Phoenicians, one is inclined to conclude that their languages, too, must have played a significant part. After all, it was they who diffused their alphabet and the art of writing. This role is seen in the formation of the later Kentum speech. William Borlase who wrote on the "Antiquities of Cornwall" almost two centuries ago may have been the first to conceive the idea that Phoenicians, or perhaps more correctly Carthaginians, might have influenced a European language. He made the following passing remark about it: "A continual commerce, for some hundreds of years, must have occasioned some of the Phoenicians to settle here, and this settlement must have produced some mixture of the two languages." (5)

7

In these circumstances it is not to be wondered that the Kentum languages show some characteristics of Semitic articulation not found in the Satem idioms.

Inner inflection or root inflection (Ablaute) are basic features of the Semitic languages. These features we come across also among the eastern Finno-Ugrian languages, especially in Syryan, Votyak and Ostyak. (6) Such inflections are found in Indo-European languages as well but, with insignificant exceptions, only the Kentum group makes considerable use of them; this means merely those idioms whose original speakers descended from both Satem Indo-Europeans and Semito-Hamites; or idioms strongly influenced by an earlier Kentum tongue.

An illustration of the Hamitic influence is offered by the fact that Greek and Latin have basic words in common with Mountain Nubian and Hausa, as demonstrated by Albert Drexel. (7)

Greek

ómbros (rain)
anér (man)
basileus (king)
téknon (child)
tíkto (to hatch, bring forth,
give birth to)
keiro (to cut off)

korénnymi (to saturate)

Mountain Nubian

ambur (rain)
nor (mister)
sil (king)
teke (to hatch out)
ker (to cut) - Old High German:
sceran (to shear, clip, cut)
kurir (to saturate excessively)

Hausa

pyr (fire)
phor, (thief)
kalia (cottage, hut)

furu (to burn) - Old High German:
fuir (fire)
barao (thief) Latin: fur
kol (hut)

Latin

labrum (lip)
carex (sedge)

lebo (lip)
kara (stalk, stem)

High German

Zopf (plait of hair, pig-

tubka (to twist a rope)

I omit considering the fact that some of the above Greek words can be explained by other Greek words.

Different mixtures resulted when the languages of the Satem group and those of Semito-Hamitic origin blended. Some consonant sounds in words which are of common origin in the Satem languages vary in accordance with the Semito-Hamitic influence or the weakness or lack of it. In certain words formed under Semito-Hamitic, in particular Kelto-Semitic influence, the q, k, c or h sounds, as a rule, prevailed whereas the equivalent words of the Satem group (Baltic, Sanscrit, Zend, Slavic, etc.) stick to s or p; as those Kentum idioms do where some Satem elements are prevalent.

S and KSatem group

Sanscrit: śín-ga; Old Slavonian:
sruna; Lithuanian: stirna.

Lithuanian: žirnis (pea) Prussian:
syrno;
Slavic: zruno

Sanskrit: paśu (cattle)

Sanskrit: drajati (to move)

Sanscrit: cūan; Lithuanian: szu;
Prussian: sunis

Kelto-Semitic group

horn; Assyrian: Karnu;
Hebrew: qeren (keren);
Gothic: haurn;
Ur-Nordic: horna;
Irish-Kymric: corn;
Latin: cornu; Greek: keras.

corn; Hebrew: goren
threshing floor);
Hausa: kar (to grind);
Old-Irish: gran; Latin:
granum; Gothic: kaurn;
German: Korn (grain,
corn, rye) and Granne
(awn).

fee; Hebrew: baqar or
bokor: herd; boqer (herds-
man); Latin: pecus and
pecunia (cattle and money);
Gothic: faihu; German:
Vieh.

Hebrew: darach (to draw
and to drag); Anglo Saxon:
dragan; Greek: trekho or
trecho; Latin: trahere.

dog, hound; Gothic: hunds;
Greek: kyon; Latin: canis;
Old-Irish: cu; Hebrew:
keleb

Q and P.

The Kentum idioms show a remarkable difference which depends on the use of p or q (k, c) in identical word stems. As a rule q prevails in Latin and p in the Umbro-Oscan (Sabellian) dialects of the Old-Italian idioms. P is prevalent in classical Old-Greek, yet this prevalence does not apply to all Greek dialects. This p corresponds with f in the Gothic and Teutonic (German) languages. The Keltic group has the same division into two parts as the Italic group. These linguistic differences have puzzled the experts since languages were compared; these differences depend on the prevalence, not necessarily on the political predominance of two large groups: the Satem Indo-Europeans in the east and in the eastern parts of every ethnic unit which finally consisted of a Kentum and a Satem group; and the Kelto-Phoenici-

ans, or probably more correct, the Kelto-Semites, particularly in the south and north and west of Europe.

A few illustrative word equations follow.

Latin: quis (who), quid (what) Oscan: pis, pid

Hittite: kuish, quit

Latin: -que; meaning and; used only as copulative particle af- fixed to preceding words	Oscan: pe Greek: te Sanskrit: ca Zend: ca
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Latin: sequor (to come after, to follow)	Greek: hepomai
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Latin: equus (horse)	Old-Irish: ech	Greek: hippos
Anglo-Saxon: eoh		Old-Persian: aspa

Latin: quinque (five)	Greek: pente
Old-Irish: coic	Lithuanian: penki
	Sanskrit: pankan
	Gallic: pimp
	Cornish: pypm
	Old-Slavonian: peti (pjetì)
	Tocharian: B pis
	Gothic: fimf
	German: fünf

Chapter XXVIII

DERIVATION OF THE INDIVIDUAL KENTUM

(CENTUM) IDIOMS.

Languages are the pedigree of
nations.

Samuel Johnson

A. Separation of the Kentum languages.

Two things demonstrate which families of languages

were chiefly involved in forming the Kentum idioms: the close relationship of Old-Irish to Semitic, represented by dialects of the Phoenicians, Carthaginians and Liby-Phoenicians; and the similarity of the oldest known Satem languages to several Kentum languages. This means of course that the early Kentum dialects do not derive from a parent speech of Kentum character. Thus their relationship among themselves has to be based merely on the combination of kindred linguistic elements. The mixture of these elements took place in different countries with different ethnic substrata and at different times. In other words, the language regions (Sprachlandschaften = language landscapes) differed in every instance. Moreover the involved parent speeches mixed in varying quantities, even varying at different periods. Differentiation was also brought about by the fact that the speakers of the basic idioms passed differing language regions during their migrations.

B. P and Q Kelts and ancient Irish.

Ireland was never conquered by the Romans. Only there could the Old-Irish language be best preserved. Its earliest form shows great similarity to Phoenician, a language closely related to Hebrew. When the Phoenicians settled in Europe, Ireland and other early Keltic countries were inhabited by Indo-Europeans of the Satem group whose languages were affected by those of the submerged population, in particular by Semito-Hamitic dialects.

Thus the Kelts were never a homogeneous people. There existed a Goidelic or Q branch to which Irish, Scottish Gaelic (Erse) and Manx belonged. To the Cymric or Brethonic or P branch count: Welsh, extinct Cornish and Breton.

Two examples will illustrate the above. The Q Kelts say ken for head and crest, as in kinsale = old head. The P Kelts say pen or ben, as in Pennine Chain = White Head Range which is situated in Derbyshire in northern England. The A-pen-nines, a mountain chain passing through the entire length of Italy, contain the same word stem. The Irish mac means son; it is changed to map, ap or p in Welsh, as in Mapes, Ap-Thomas and P-rhys which became Price. (1)

Taking into consideration every pertinent fact, one gets the impression that the basis of the Old-Irish dialects was a Semito-Hamitic people, in all probability Phoenicians, while the other Kentum idioms had Satem speech as a basis. I give here only one illustrative example for Old-Irish; a complete demonstration of the truth of this as to the Keltic languages would require several chapters. As in Chapter 24 Section 5, p. 88, I refer to the Poenulus by Plautus where a Carthaginian father seeks his two daughters in every coun-

try. Arrived in Arcanania, he prays in his Phoenician vernacular; a passage of his prayer reads as follows:

Buini id chillu ili guby lim la si bithym

Bo dyalyther aynyn mysly mono chetl us im.

Irish: Buaine iad cheile ile: gabh liom an la so bithim'!

Bo dileachtach nionath n'isle, mon cothoil us im.

Hebrew: Binni ed chi lo haelle gebulim laseboth tham

Bo di all thera inna Hinno, esal immaucar lo sem.

English: Let them be no longer concealed; O that I may
this day find my daughters!

They will be fatherless, and prey to the worst of men unless
it be Thy pleasure I should find them.

The identity of the Phoenician and Irish languages elucidates not only the early history of Europe but most of the ancient maritime world and removes a number of difficulties in acquiring correct notions of some events in the earliest times. (2)

After the Phoenician settlements the Irish were left alone until the English conquest and could keep their ancient speech for a long time and develop it. The Galli, exposed to invasions of Satem peoples, developed as a Kentum people of the P group. That southern England sheltered P groups can be explained by repeated invasions of Gallic Kelts.

The character of the Satem element of early Ireland (Hibernia) is unknown; it can only be said that it was already there when the first Phoenicians came and that it was probably not different from the Satems of Hisperia (Spain, etc.), though we have to think of Thracians, Armenians, Medes and Persians.

C. Italic

The Keltic P and Q groups are paralleled in other Kentum dialects but nowhere so clearly as in ancient Italy. It is assumed that the P groups of the Italian and Keltic countries were related among themselves as were the Q groups there. The assumption of such a relationship neglects the identical grouping in other Kentum nations and the fact that the P groups -- and this applies also to the Q groups -- linguistically are not at all so closely related among themselves as the P and Q groups of each ethnic unit in the Kentum group. Take, e.g., the Latins and the Faliscans; linguistically they stand much closer to the Umbrians, Oscans and Sabinians than to the Irish despite the differences of the P and Q groups.

In these circumstances it will be best not to make assumptions which work with mysterious P and Q peoples but rather to think of a collision and later partial union of two large language families (and not only of two languages) in every country in which Kentum idioms originated. As noted above, these language families were Satem Indo-

Europeans and Semito-Hamites. Their hybridization differed in every instance in accordance with the prevalence of one or the other member of those language families.

In the composition of the above-named tribes of the ancient Kentum Italians, the parent Satem speech was represented by a people of the Baltic group or relatives of them. The Latins not only have an ethnicon which is near identical, if not fully identical, with the names of the Lettons and Lithuanians, but also the languages show close historical relations mirrored by the fact that entire sentences with the same meaning and with striking phonetic resemblance are found in Latin and Lithuanian: "Virai, traukite jungam" means: "Men drag the yoke" and is rendered in Latin by: "Viri, trahiti jugum." (3)

Looking at a language map of early Roman Italy, we find the Latin-Faliscan or Q group farther from the then easterly situated centers of the Satem nations, particularly from the Veneti, later Illyrians and Messapians than the Sabellian, Oscan or P group.

Beside the Semitic influences, we have to consider the fact that Keltic tribes occupied the northern part of the Italian peninsula during their first "swarming" period which probably extended from cca 1200 to cca 800 BCE.

D. Greek.

Emile Boisacq says that most of the place names of Greece are not of Hellenic origin and that the Hellenes must have wandered through many other countries before they reached the shores of the Aegean Sea. In accordance with this, he finds it illogical to consider the entire Greek vocabulary as Indo-European in its origin. (4) There are indications of an Anatolian past of the Hellenes, especially the resemblance of the Hittite active conjugation with the mi-verbs in Greek. (5) Ancestors of the Greeks may have lived within the multilingual empire of the Hittites. Little attention may have been paid them there and elsewhere since they were scanty in numbers and of little power as Herodotus (I,58) relates. Another peculiarity of Greek reveals influences which also prevailed on those Slavic languages which have no consonantal endings: in Greek, only three consonants appear at the end of words, namely n, r and s, the latter also as ps; k appears only at the end of two words (ouk and ek).

In olden times no article existed in Greek, as in the old Slavic idioms, Sanskrit and Latin. The Homeric poems make little use of the article. The influence of Semitic languages may be responsible for the introduction of the article in Greek. Some scholars stress Semitic influences on Greek while Emile Boisacq thinks that they were

rather insignificant since only the names for the letters of the alphabet and a few commercial expressions were borrowed from the Semitic. However, we have to take into consideration that mighty Semito-Hamitic influences far older than the Phoenician existed in Anatolia and east from it. From the previous chapter we can gather that the Hamitic vocabularies might also reveal influences on the Greek idioms. Most revealing is the division into P-groups and Q-groups.

The Ionian dialect, the main representative of the Q-group, was used by Herodotus of Halicarnassus and by the famous physician Hippocrates who was born on the island of Kos near Halicarnassus. They used a K-sound where the Athenian standard Greek applied a P; thus they wrote *koios* (of what sort?) and *kos* (how: and somehow?) whereas the Attic Ionians spelled *poios* and *pos*. The P-idioms gradually gained the upper hand in the Greek world as Aeolic Greek, classical Attic, and their issue, the *koiné*, common Greek, were P-languages. The alphabets of the earliest Greek dialects contained the letter Q (velar K), otherwise found only in Semito-Hamitic languages and formed like the K by the root of the tongue and the soft palate but farther away from the teeth. Later Greek kept Q only as sign for ninety.

Despite the antiquity of the Semito-Hamitic element in the language of the Hellenes, which antedates the Phoenician influence, it cannot be the oldest one. Herodotus tells us a little about the origin of the Hellenes. He derives their pedigree from the Pelasgians; he says in I, 58 generally, and not only about the Dorians, as in I, 56, that the Hellenic race was a branch of the Pelasgic which separated from the main body and fortified its ranks by the voluntary entrance of numerous tribes of barbarians. Herodotus makes efforts to characterize the Pelasgian element but he tells us too little. The word Pelasgian is ambiguous; it signifies the pre-Hellenic population but is also a distinct ethnicon. Herodotus knew Pelasgians who were his contemporaries.

The Pelasgic ancestors of the Hellenes migrated from regions between the Black Sea and the northern Taurus. There was the oldest Pelas(g)ia and from there also came the Philistines or Albanians and the Luki or Lykians. There they were neighbors of Thraco-Baltic and Armeno-Phrygian nations who were members of the Satem group of Indo-Europeans, as were the the Pelasgic ancestors of the Greek tribes themselves. This Satem origin may explain the above passage in Herodotus about the separation from the main body. In those Anatolian regions the Greek ancestors were subject to Ponto-Caucasian (Circassian and Abkhasian) influences; and there they could learn Phrygian art and get acquainted with the Dii-Pelasgoi, better known as Tubal and Tibarenoi and celebrated as miners and metal workers. By Armenians I do not mean the speakers of Vannic who descended from the Hurrians and lived in Urartu,

but the Satem people who conquered their territory later on.

As to the neighborhood of the Thraco-Baltic nations, we have to bear in mind that the Balts had more southern abodes than in our time and that the Thracians were a very large nation according to Herodotus. They displaced the Pelasgians of Greece in the middle or the second half of the fourteenth century BCE. (6) In these circumstances it is not surprising that we find sentences which correspond almost literally in Greek and Lithuanian, for instance:

Theós dedōken odóntas, Theós dósei kaí arton means:

God has given teeth, God will give also bread;

in Lithuanian: Dievs dave dantis, dievs dūs ir duônôs. --

Hemeĩs esmen abioi, mē anástethi, déspota, ēk dómo hēmōn.

Mes esmenabagai, ne atstock, Wiesspate, iss namu musu. It

means: We are poor, do not stand up, Lord, to leave our house. (7)

It is the Pelasgian element which Greek and Latin have in common. I think Donaldson was the first to discover this element in the Indo-European idioms of the Kentum group. He found that the Pelasgian element is allied to Slavonian. (8) It would be more appropriate to speak of a Satem element which is older than any Slavic idiom. If we desire to be more precise, we shall ascribe this element to the Old-Lithuanian language and call it the Lithuanic-Thracian or Letto-Thracian element. This does not contradict Donaldson since we still speak of Letto-Slavic languages and ignore the considerable diversity of Baltic and Slavic, especially as to the sounds. It must also be stressed that Donaldson's statement persists that in the most ancient monuments of the Greek language we find a linguistic agreement with even modern Slavonian. On the other hand about six hundred word roots of Lithuanian and Greek show consonance of sound and agreement of meaning.

In spite of these strong Satem elements in the Greek idioms, we still feel uncertainty as to the Pelasgians of Greece: such high ranking scholars as Heinrich Kiepert and Röth regard them as settlers of Semitic descent. According to S. Spinner they spoke an Aramaean dialect later at least. (9) How to find a way through this entanglement? The best, I think, is to assume several phases.

1) The future Greek tribes lived among Pelasgians who were members of the Satem Indo-Europeans and identical or closely related to the Albanians, Philistines, Armenians and Phrygians.

2) Considerable parts of them were subject to strong and old Semito-Hamitic influences which were later fortified by younger Aramaic influences before the Phoenicians became preceptors of the Greeks.

3) Finally, Satem influences prevailed again in the Greek countries where different peoples were operative, particularly Thracians and Illyrians; the latter in the same manner in Old-Hellas as later as Albanians in the fourteenth century in modern Greece. (10)

A final argument for the priority of the Satem speech . Greek has a peculiarity which Ernst Curtius called dentalism: the rendering of the hard palatal Sanscrit *c* (= *k*) by *t*, especially in cases where a Jota (*i*) follows, e.g., *Caispis* = *Teispes*; *catvâres* = *tessares* (four) and *ka* = *te*, the enclitic (attached) and. If we call this change of the *k* sound into *t* a degeneration, as Friedrich Spiegel (11) did, we recognize by implication that the Greek language represents a later development in comparison with the cognate Satem idioms.

E. Germanic.

Karl Muellenhoff wrote, in his classical work on German antiquity, that the separate development of the Germans began when they shifted certain consonantal sounds. This indicated a considerable, even revolutionary change in the lives of the original Germans, the Germanic ur-folk, who then dwelt on the Oder and Elbe. (12) Who were they before this change? Geographic and linguistic considerations point to the Indo-European Balts who in former times had far vaster habitats in Europe than for eighteen years after World War I.

To derive the Old-Germans from these Balts is in agreement with Jacob Grimm, who found that his entire research work pointed to the fact that the Lithuanians (he says Letto-Slavs) and the ancestors of the Old-Germans remained still united and spoke the same language when their separation from the other members of the Indo-European family of languages took place. (13) R. Hassencamp stated numerous common features of "Letto-Slavic" and German, especially in the sounds, in the flexion and in the formation of the words; moreover, the vocabularies of both languages show surprising similarities. (14) Uhlenbeck found that loan words of Balto-Slavic origin in German surpass all those of other origin as to number and importance. Keltic loan words trail behind. (15)

Thus it has to be admitted that also the Teutonic dialects have a Satem fundament. This was not fortified by the Satem idioms spoken on the greater part of the German soil during the early Middle Ages and represented by Prussian and Slavic. It was, however, fortified in other parts of Germania far earlier in two ways: directly by the Ossetes (Irons), Thracians and Armenians; and later, indirectly by the nonspecific Satem elements in the dialects of the Kelts and Goths who were originally Satems.

How did the Teutonic nations become Kentum-Indo-Europeans? There seem to be no connections between this fact and the causes of the first consonant shifting. I think, that this fact is not marked by any one single event but resulted from a series of events which took place partly before and partly after the start of the first consonant shifting. Long before the first Satem-Indo-Europeans occupied Central Europe, Hamitic, both Egyptian and Libyan, farmers lived there. It is possible that even Phoenicians dwelt in those regions. Another development in the direction toward Kentum speech occurred when two early Kentum peoples, namely the Kelts and thereafter Gothic tribes became dominant in Central European countries. The Gothic (East Germanic) tribes originated by a similar commingling: Thracian, Getic and Keltic peoples blended.

What agency effected the first consonantal shift in the language of the German ur-nation? Some scholars regard it as an internal event but others look for foreign influences. To form sound opinions, we have to modify some current notions. It is not true that only the Germanic languages had a shifting of consonants; furthermore this shifting took place in stages, not in one act. (16) This means that the original Goths and Germans were exposed at different times to the influences of different foreign languages which gradually affected certain groups of consonants in their dialects. These influences were operative in changing also those consonants of two Uralian idioms, namely Hungarian (Magyar) and Finnish. Keltic had a consonantal shift as well, but that of Armenian stands nearest to both the Germanic and High German shift of sounds. Guntert thinks that these shifts happened independently, though under the same or similar influences of such languages of indigenous peoples who did not use pure media (b, d, g) (17), as, for instance, the Etruscans. (18)

These facts, though complicating the pertinent problems, may also give hints for their solution. That Armenians and ur-Germans are put together due to the identity of those linguistic phenomena no longer appears strange when we are reminded that the very name of Germania is derived from Togarmah, an old ethnicon of the Armenians; that the Armenians left linguistic traces in Germanic and Austrian names of rivers and places, as Traun, Enns, Anzenau and Enzheim; and that the original idiom of the Indo-European Armenians stands very near to the idioms of the Thracian, Phrygian and Lithuanian tribes. Armenians and other Satem nations once formed a chain reaching from Anatolia to the Baltic and to northwestern Europe. (19)

All this does not answer the question as to what agency effected the first consonantal shift in both Armenian and German. Looking around, we suspect that the Etruscans, who had no b, d, and g sounds, might have been responsible since they used to alter certain consonants of the Greek proper names exactly in accordance with the Old-Germanic shifting of sounds, e.g.:

Greek Etruscan (20) to be compared with

Perseus	Ferse	Latin	pater and father
Artemis	Arthem	"	turba, Greek turbe (disorder, confusion, turmoil, trouble) and Gothic thaurb
Hekabe	Ecape		
Admetos	Atmite	"	decem and ten
Glaukos	Cluce	"	yugum and yoke
Kalchas	Chalchas	"	canis and hound; Gothic hunds and in the second shift milk and Milch
Hektor	Echtur		

Where could the broad, long and efficacious contacts of the Etruscans and Armenians of both Anatolia (Asia Minor) and Germania possibly have been? That Europe was the homeland of the Armenians before a part of them at least migrated to Anatolia has to be taken into consideration. That they could have mingled with the Etruscans is not probable, but the toplayer in the stratification of the Etrurian population represented by the Tyrrhenians could have mingled with the Armenians in the regions of the Lower Danube (Ister) after 2500 BCE. (21) In this way the basis was laid for part of the alteration of consonants. Paul Kretschmer teaches that beside the ur-Indo-European a Raeto-Tyrrhenian (ur-Pelasgian) family of languages existed, from which he derives the languages of the Raetians, Tyrrhenians, Etruscans and Pelasgians. He links them with the diffusion of the culture characterized by corded ware (Band Keramik).

Thus we have to assume two different linguistic processes; first (after 2500), a blending of Satems, especially Armenians with members of the Tyrrhenian family of languages (shifting of some consonants = Lautverschiebung); secondly, a commingling with indigenous Hamites in Central Europe who might have been mixed already with Satem Indo-Europeans (beginning of the Kentum speech).

Old High German evolved when speakers of Low German moved from northern Germania to Raetia, Noricum and Vindictia. They were represented by the Rugii, who had lived for some time in Lower Austria, and by the Suebi (Semnones, Alemanni), and came into the dwelling places of Alpine peoples such as the Suaneti and Raetians, bringing about

the "second" or High German shift of sounds. It was no casual event that the Alemanni could impose their idiom on Alpine peoples to such an extent. The Alemanni did not shun the mountains, for they were in the habit of avoiding fighting in the open country and withdrawing with their families, goods and chattels into the woods and mountains. (24)

The transition to Middle High German is in connection with the shift of North and South Slavs to the German language.

New High German was originally the language of the court of the Luxembourg emperors who resided in Prague and ruled Germany from 1308 to 1437. This court language influenced every dialect of the German-speaking countries.

F. Hittite.

The language of the Hittites (Neshites, Nesites) belonged to the Kentum group. It early became extinct (after 1200 BCE). Because of its primitive features, it has become the mainstay for the current opinion that the Kentum idioms were earlier than the Satem idioms. The probable development of Hittite demonstrates that the opposite opinion is correct. It is a decayed Satem dialect. P. Juozas Gabrys has shown that cuneiform Hittite is closely related to Lithuanian which is even older than Sanscrit. Lithuanian is by far superior to Hittite as to richness of the forms of the flexions.

What may have caused the breakdown of Hittite? When the Hittites coming from Europe occupied the plateau of eastern Anatolia, they probably spoke a Satem language which differed little from Lithuanian. They formed the upper class but were henceforth exposed to manifold influences so that their speech changed as well. Gabrys emphasizes the influence of a prefixing language, since the Hittitic verb is accompanied by numerous prefixes and is supported by preverbs (auxiliary verbs). This suffixing could have been that of the Hatti (Hattians, Proto-Hittites) whose ethnicon was transferred to the Hittites and whose religion was taken over by them, as was also the name of their capital Hattusas. It is, however, more probable that the prefixes came into Hittite in an indirect way from the Hatti, namely by Semitic idioms which must have had the strongest influence upon the Hittites. Semito-Hamites then lived in several parts of Anatolia; the result was that the Hittites finally became a Kentum nation. These Semites were represented by speakers of Akkadian and old-Aramean idioms; another strong Semitic influence lay in the fact that Cappadocia, and very likely the entire plateau east of the bend of the Halys, belonged in the twentieth century BCE to the Old-Assyrian Empire, whereby the Assyrian colonists kept their culture and language which did not differ essentially

ally from that of the Cappadocians who were of Amorite or Akkadian origin. (26) Robert Pfeifer wrote about the same events: cca. 1920 to cca. 1850 under native rulers, Assyrian merchants established a prosperous colony in Cappadocia. (27)

Those Semites, themselves deeply influenced by the prefixing idiom of their Hattian rulers, had to learn the Satem language of the Hittite conquerors, but they pronounced it in accordance with their own speech habits and simplified particularly the verbal forms which became atrophic by their reduction to strict necessities. (28)

Three other peoples belonged to the Hittitic group: the Palaites, the Luites and the Hieroglyphic Hittites. Little is known about the Palaites; they seem to belong to the Kentum group of the Indo-Europeans and their city Pala should be looked for somewhere in northern Syria. (29)

The Luites or Luwians seem to have preceded the Hittites in occupying eastern Anatolia, perhaps as early as the end of the third millenium. I am inclined to assume a later date, at least as far as Cappadocia is concerned, namely about 1850, because we know about the Assyrian rule there in the years cca. 1920-1850. Whether displaced by the Boghazköy Hittites or not, we find the Luites finally in southeastern Anatolia. Like the Hittites, the Luites borrowed their cuneiform writing from the Akkadians -- another indication of Semitic influence.

Since the Hieroglyphic Hittites dwelt in northern Syria and are in this way the southernmost of the Hittite family, we may assume that they appeared earlier than the others of this family. Their idiom has close relationship to Luwian, as shown particularly by the bilingual text (Phoenician and Hieroglyphic Hittite) of Karatepe, a hill in eastern Cilicia. (31)

In defining the Hieroglyphic Hittites as southernmost, one touches the greatest enigma of Hittology. I refer to the problems posed by the Hittites of southern Palestine whom the Bible mentions in different passages, as, for instance, in Genesis 23 and in Numbers 13, 29. Were these sons of Chet Chattiens or emigrants from the Hittite Empire? O. R. Gurney discusses this problem in Chapter 6, Section 6 of his study about "The Hittites." There is even a third possibility: they were Kets (Guti or Yenisei Ostyaks). (See Chapter 16.)

G. Tocharian.

About sixty years ago, literary traces of an extinct Indo-European language were discovered in the Tarim Basin of Eastern or Chinese Turkestan (Sin-Kiang). What

people used this language? The Uigures who came about a millennium after them seem to have called them Tochri; hence the designation Tocharians (Tokharians). There is a theory maintaining Uigures meant another people and that "Tocharians" were a misnomer, but the others cling to the opinion that the people who used the language of those literary remains were identical with those Tocharians who conquered the Greek State of Bactria. The Tocharians were also called Turfani for Turfan, the name of the depression and a town in the valley of the Tarim where the first Tocharian manuscripts were found. They themselves call the idiom in which they are written Arsi thus designating the Tocharian empire as well as her inhabitants. (32) Later, a similar idiom was discovered; it was named Tocharian B or Kuchean from Kutcha, an oasis in Sin-Kiang, but it was also found along with the traces of Tocharian A in Karashar and Turfan. Giulano Bonfante is inclined to consider dialect B the last living language of the Tocharians and dialect A the cult language. (33)

Both dialects are Indo-European idioms and have the characteristics of the Kentum group. Tocharian A has *känt* for hundred and Tocharian B *känte*. Another example is *knan* = to know in Tocharian A, *gnosco* in Latin, *gignosco* in Greek, *cnawan* in Anglo-Saxon, but *znati* in Slavic and *caneay* in Armenian. (34) The country of the ancestors of the Tocharians (Proto-Tocharians) is sought between the Dnieper and the Urals. (35) How did it come about that they were driven to eastern Asia to dwell where the Hwang-Ho describes its large bend in Inner Mongolia?

The Viennese Professor Heine-Geldern only recently pointed at new ways toward an elucidation of this problem. I refer to his excellent essay on the Tocharians and the Pontic migrations of the ninth and eighth centuries BCE. (36) Heine-Geldern connects an imposing array of archaeological findings and linguistic considerations with historical records of the Chinese dealing with invasions by western tribes cca. 800 BCE. The power of the invaders was so great that it effected the downfall of the Western Chou Dynasty in 771 BCE. Heine-Geldern states that this ethnic movement did not take its course via Siberia but followed a southern route -- either through the Tarim Basin or (more to the north) through Dzungaria. Six centuries thereafter, the Tocharians, or, to be more exact, the Thaguroi (Tochri) and the Yüehshih were attacked by the Huns and driven to the southwest since 170 BCE. During this migration the Tocharians gradually split into five groups. -- One group remained in the region of Turfan-Karashar and another on the Issyk Kul, a lake high in the Tien-Shan in what is now the Kirghiz Republic. Persecuted by the Wusun (Ossetes), the others continued their westward migration after 140 BCE. A part of them settled in Chorasmia and Sogdiana where finally the Iranian language of the Sacae or Sakas (Sacaraucae)

prevailed. A fourth part conquered the Greek kingdom of Bactria in 130 BCE. The fifth group, known as Kushan Tocharians, conquered northwestern India. (37)

Uncertainty in the history of the Tocharians is due to the fact that according to the Chinese sources, we find Yüeh-shi where, according to Greek and Roman authors, we are to expect Tocharians. Albert Herrmann (38) tries to resolve this difficulty by assuming that the Yüeh-shis, a nomadic people, originally were not identical with the Tocharians but formed their upper stratum and called themselves Arsī. The Tocharians were husbandmen tributary to them. Sigmund Feist assumes that the idiom of these Tocharians probably belonged to the Finno-Ugric family of languages. He concluded this from the fact that the Tocharian idioms apply only tenuis (k, p, t) and not the other mutes or voiceless stops, as, for instance d and b; this phenomenon is found solely in the Finno-Ugric idioms. (39) A later blending of both ethnic groups did away with every distinction so that Yueh-shis and Tocharians finally became identical nations. Herrmann's and Feist's opinions do not tally with the theory that the Tocharians were of Thraco-Phrygian (Armenian) origin. This theory, discussed below, deserves preference because it is based on manifold evidence and explains many facts.

Everything connected with the history of the Tocharians is somehow problematic. It is, however, obvious that they were afflicted with many tragedies. This becomes apparent when we observe their lengthy migrations extending over a millennium and note their mixed language.

Defining their ethnic position, several linguists have called attention to the verbal forms of Tocharian which show an extensive use of r-endings. We find such endings in several Indo-European idioms. They serve different purposes: the designation of medial (reflective) and passive forms (the latter are earlier since they were built after those of the medial voice); further as element of some suffixes in active verbal forms, e.g., in Latin fecere or fecerunt = they have made; and for the formation of deponents, i.e., verbs usually with medio-passive forms but active meaning, for instance, Tocharian B: cmetar = is born; Old-Irish: gainithir; Latin: nascitur; another Latin example is sequor = I follow; and non sequitur = it does not follow. Such deponents are also found in Hittite: kittari = he is laid, placed, (40) and in some Satem dialects i.e., Indo-Iranian idioms and Old-Armenian.

Jarl Charpentier wrote a thorough study about the Indo-European verbal r-endings and considered them remnants of an early stage. (41) Therefore not too much can be derived from their occurrence in any language. Yet in this respect certain Kentum dialects have some features in common. Charpentier demonstrated that the medial and pas-

sive r-endings of Tocharian show close relationship to the deponential forms of Italic and Old-Irish, possibly even identity. This sheds some light on the origin of Tocharian.

The Keltist Julius Pokorny links the Tocharian idiom to the Thrako-Phrygian group of Satem languages. Armenian belongs to this group and, according to Pokorny, also the language of the Kimmerians. (42) This appears to be in agreement with the findings of Charpentier considering that the Italic dialects at least derive from the Lithuanian, a Satem idiom, closely related to the Thracian.

Combining many findings of archaeological research, Heine-Geldern demonstrates that Illyrians, Thracians, Kimmerians, Caucasians and Germans participated in the large eastward migration. On the other hand, various linguists asserted close affinity of the Tocharian to the languages of the Illyrians, Thracians, Phrygians and Armenians. In addition, the Tocharian borrowed words from the Caucasian and German languages. The later Tibetan influence can be ignored here. The agreement of the archaeological and linguistic lists expands when we follow those scholars who regard the Tocharians as a branch of the Kimmerians. Professor Heine-Geldern thinks that in the thirteenth century BCE the Kimmerians and Phrygians dwelt in countries of the lower Danube and that around 1200 they were displaced by the impact of an assault of Illyrians. The Phrygians fled to Anatolia and the Kimmerians to regions north of the Black Sea. (43)

After this exposition I shall discuss briefly two questions: which Satem dialect formed the basis of Tocharian and what factor was involved in making it a Kentum speech?

That a Satem idiom played an essential and basic role is suggested not only by the analogy of other Kentum languages but also by Professor Pokorny's legitimate question as to whether the Tocharian belongs to the western group of the Indo-European idioms at all. Pokorny places the Tocharian language close to the Thracian group. The evidence is derived by stating fifteen grammatical instances of far-reaching agreement of the Tocharian with the Armenian and three instances of agreement with Phrygian. In addition, all Tocharian words of Indo-European origin also appear in the Armenian language. There are also some similarities with the Baltic and Slavic idioms. Thus Professor Pokorny could say with regard to the Tocharian that there is no other Indo-European language which has only half as many agreements with the Armenian.

The very name of the Tocharians argues for their kinship with the Thraco-Phrygians since a large group of them, the Armenians, are called Thogarma, and this not

only in the Bible; it is the native name used by the Armenians. Thus, the early Tocharians -- before they became a Kentum people -- belonged to a large group of Satem peoples, called by Professor Karst Tochen nations. At one time, these Tochen peoples lived in the Mediterranean and in the Interior of the countries north of the Mediterranean. Karst includes the Tosques of Illyria, the Tusci of Italy and the Tuiscos in the north of the Alps.

Furthermore Pokorny called attention to Strabo's remark that the Kimmerians were also called Treres or Trerones; in other passages Strabo spoke of Kimmerians and Treres or called the Treres also Thracians. Other authors, too, attest that the Treres were a Thracian people. Moreover the Thracian expansion coincided with the Kimmerian migration, particularly with the occupation of Armenia. (44)

On the other hand, Keith could not discover any close affinity to the Indo-Iranians. (45) Yet he found a general affinity to European idioms and a few parallels only with the Baltic and Slavic idioms. Deržavin who wrote about the Slavs in Antiquity considered the ethnonym of the Kimmerians one of the designations of the Proto-Slavs which was frequently transferred to single tribes; this was also true of the Thracians. (46) Sarmates, Skythes and Goths are other examples. I prefer the name Satem Indo-Europeans, Satems or Satem people.

It is more difficult to arrive at a correct answer to the question: which factors were involved in making the Tocharians a Kentum people? Jarl Charpentier, who studied their ethnic position, discusses two possibilities of a Keltic influence. (47) He stresses the great impact of the Keltic Galatians who ravaged Anatolia in the first part of the third century BCE. and the fact that it is unknown how far they went beyond eastern Anatolia.

We are on safer ground adopting the hypothesis that the Pontic Kimmerians, or at least their ruling class, were originally identical with the Cimbri or Kimbri and that the latter were Keltic and not Germanic, as the prevailing opinion has it. By Cimbri are meant close relatives of those tribes who were allies of the Teutons and we were annihilated by Marius. Thus the Kimmerians would have been a Keltic tribe driven to Asia like the Galatians and conquerors of a Satem people of the Thraco-Phrygian group.

Charpentier sides with Diefenbach who wrote in favor of the opinion that the Cimbri were at least originally a Keltic tribe and identical with the Kimmerians. (48) This means that Kelts settled on the northern side of the Black Sea and near the Caucasus until "they fled into Asia to escape the Skythes." (49) Professor Heine-Geldern is inclined to reject an identity of the Kimmerians and Tocha-

rians with the Kelts since such an assumption is neither supported by findings of archaeologists nor met with approval among linguists. (50)

The strongest opposition to the Keltic theory came from the Keltist Pokorny who argued in a lecture that the equalization of Kimmerians and Kimbres is not justified; Posidonios was misled by the identity of sounds. In addition, the Kimbres were no Kelts. The evidence derived from # is of no value at all since they kept designating all northern peoples indiscriminately as Kelts. Furthermore, Pokorny finds it improbable that such a mighty mass movement as the Kimmerian thrust could have been performed by Kelts who did not expand before 500 BCE; whereas, according to Assyrian reports, the Kimmerians, already under Sarruki (721-705), had penetrated Armenia via the Caucasus. (51)

The historian Georg Hüsing who took the floor after Pokorny's lecture said: Pokorny may have underrated important arguments which speak for the Keltic theory; this, he said, may be due to an overly determined delimitation of the concept "Keltic." Hüsing emphasized also that it was easier for the Kelts to move from the Don to the Volga than to take the route of the Galatians to Anatolia. (52) Professor Hüsing was right. The Kelts had a long history behind them when their so-called swarming period began after 500 BCE. We may assume that the Kelts had developed as a nation after 1300 BCE. By 1200 they had grown in power, had spread in a broad band across Central Europe and invaded the southern peninsulas of Europe. (53)

Posidonios' (cca. 135 to 50 BCE) opinion in regard to the Cimbres was taken over by such critical writers as Plutarch, Strabo and Diefenbach. Just the oldest sources (Ephorus, Aristotle, Cicero and Sallust) considered the Cimbres to be Kelts.

The acquisition of the characteristics of Kentum speech by the ur-Tocharians in Pontic regions under Keltic influence is only one possibility.

Another possibility is to assume a Semitic influence. Sufficiently strong influences could have originated from Carian, and later Phoenician, settlements on the northern shore of the Black Sea. (54) The highest probability rests on the assumption of a combination of both linguistic factors: a Satem people of Thraco-Phrygian origin came cca. 1200 BCE under Carian and Phoenician influence when they conquered the northern shore of the Black Sea. In the following centuries, but long before 800 BCE, Kimmerians (Cimbres) kelticized them and thus fortified the tendency toward the Kentum speech.

To all appearances, the Tocharians were the last

ancient writers

Indo-European people to undertake a mass migration from western regions eastward. They were also the first to experience a reversal of the prevailing trend of migrations, the change from the west-east to the east-west direction, a change caused by the advancing Huns.

H. Hypothetical Kentum Languages.

More Kentum idioms must have existed than are known to us; though there are some clues to the existence of a few of them. Generally speaking, Kentum idioms can be assumed wherever Semito-Hamitic tribes could modify a people of the Satem branch of the Indo-Europeans; and later, wherever Kelts could do the same.

Concrete clues to the Kentum character were revealed in the speech of the later Illyrians (Deutero-Illyrians) on the meagre basis of a few names. (55) That Kelts were involved in transforming the northern Illyrians into a Kentum people appears almost certain when we consider that the Keltic expansion reached deep into the Balkan peninsula. (Chapter 25, p. 97) Lingering remnants of Semito-Hamitic tribes at the Upper Adriatic may have added to the Keltic influence.

The Macedonian gentry used Greek but left no single work of literature behind. Herman Hirt is sure that their vernacular had a Kentum character. (56) See Chapter 19, Section 3 about the language of their ancestors.

Old Phrygian was very closely related to the Thracian dialects. In Anatolia the Phrygians lived on areas which were occupied by peoples of many tongues in the past. Among them speakers of Semito-Hamitic idioms figure greatly (See Chapter 7) and later Hittites and Kelts. Thus it may be assumed that the Phrygians had a Kentum branch. In addition Hirt assumed that Illyrians of the Kentum branch migrated to Anatolia and Hither Asia. (57)

Influenced by the studies of Edouard Philippon, Professor Joseph Karst supposes that the Iberian peninsula held both kinds of Indo-Europeans in the pre-Roman time; it was a good ground for the development of Kentum dialects. In Hispania the Satem branch was represented chiefly by Thraco-Phrygians who dominated it before the Carthaginian and Roman conquests. (58) Kelts represented the Kentum element which transformed a part of the Satem tribes and made them speakers of Kentum idioms.

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